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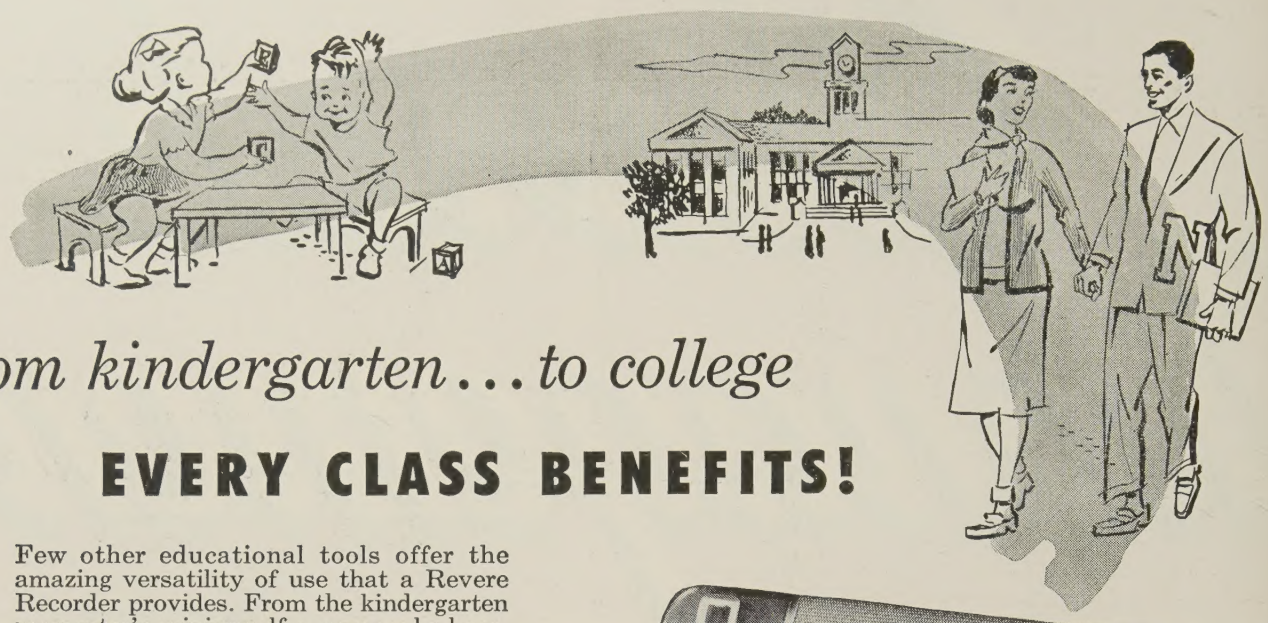
JANUARY 1952

VOLUME XXVIII NUMBER FOUR



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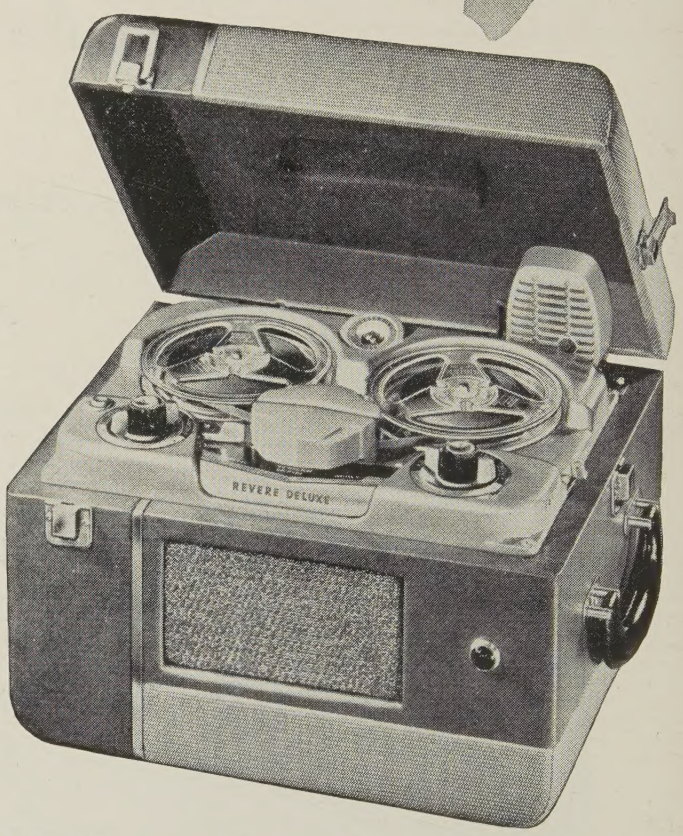

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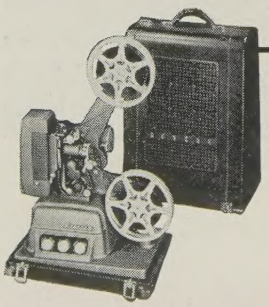

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by Earl Riney

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* * *

What some people call common sense can be a lot of nonsense.

* * *

You may get along much better if you do not try to make other people's behavior your personal problem.

* * *

Punishing your children in the presence of others for saying embarrassing things may convince the company that what the children said is true.

* * *

We feel better satisfied when we do things for ourselves; it is difficult to have our backs scratched in the right place.

* * *

In the deeper, spiritual sense, the secret of righteous living is not so much in the making of good New Year's resolutions as in the yielding of one's self completely to Christ's way of life.

* * *

Another New Year's resolution is to read "The Sermon on the Mount" once each week during the coming year.

* * *

On New Year's Day let us remember that a Christian Experience inaugurated a new era in human affairs.

* * *

The mysteries of religion are many, but let us take the first step in faith.

* * *

The obedience, spiritual unity, and steadfast prayers of "the upper room" are as necessary today as they were two thousand years ago.

* * *

To live like Christ should be the aim of every Christian.

* * *

The coming of Jesus Christ inaugurated a new era in human history; with the *Anno Domini* a new and better age began.

* * *

We need to have peacemakers like Jesus in our confused world today.

* * *

In a world of misery, God projected joy on the first Christmas Day; the only lasting joy is spiritual in character.

* * *

Every day is a divine challenge.

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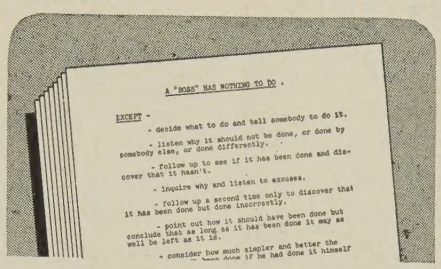
A "BOSS" HAS NOTHING TO DO
EXCEPT -
- decide what to do and tell somebody to do it.
- listen why it should not be done, or done by somebody else, or done differently.
- follow up to see if it has been done and discover that it hasn't.
- inquire why and listen to excuses.
- follow up a second time only to discover that it has been done but done incorrectly.
- point out how it should have been done but conclude that as long as it has been done it may as well be left as it is.
- consider how much simpler and better the

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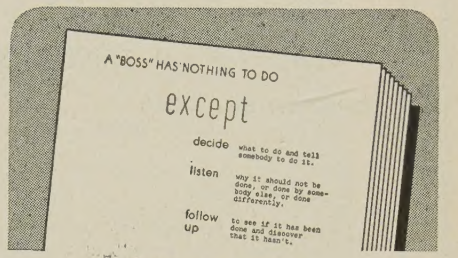
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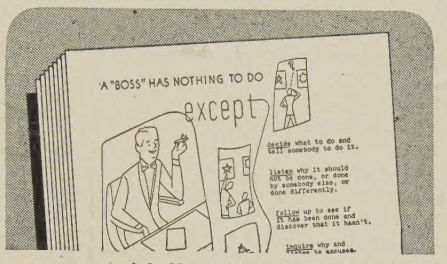

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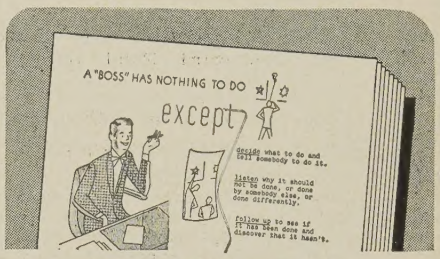

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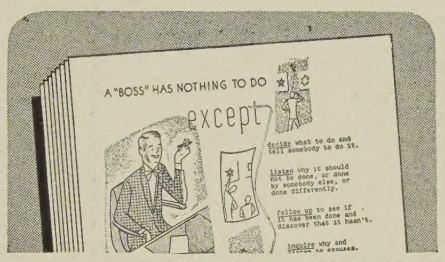

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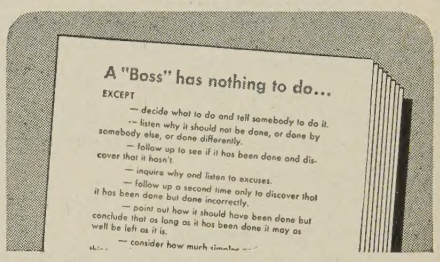
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THE EDITOR'S DRAWER

The Editor Meets With Ministers

Recent visits to interdenominational ministerial associations have included Sharon, Pennsylvania, and Fort Wayne, Indiana. Sharon in the busy Ohio Valley is throbbing with steel production. The meeting included two sessions. In the morning the editor presented a survey of Protestantism under the title, "Where Are the Churches Headed?" In the afternoon the group discussed "Public Relations for Churches." The meetings were held in the First Presbyterian Church, the Protestant Cathedral of Sharon.

The Fort Wayne meeting was a morning session and luncheon. The discussion was on "Public Relations for Churches." Steel area prosperity was also evident in this city.

In both communities church leaders seem strong and active. These are indeed good days for churches. The halo of material prosperity rests over the steeples.

William H. Leach

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October 26, 1951

Mr. Ivan H. Wood
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Dear Mr. Wood:

We are all rejoicing over the remarkable victory we obtained in our Educational Building Fund Campaign which ended last Wednesday night, October 24. We met for a Victory Service in our Sanctuary and invited all the families of our Church and our friends to attend. There we heard the final reports which carried us over our goal with a total of $108,046.20 in three year pledges. Certainly this service was one of the highest hours that we have experienced in the life of our Church.

Thank you for sending Mr. Kenneth J. Brooks to direct our Campaign. He is a true Christian gentleman in every sense of the word. From the very first of the Campaign he won the confidence of our leaders and through his wise direction we were able to set up our splendid organization. We had a working organization that thrilled our heart through the weeks of the progress of our Campaign. When we came to the final stages of solicitation we witnessed almost unbelievable things as our men went out to solicit the membership in behalf of our Campaign.

This has been a true revival in our Church. We have reached many families that had drifted away in their interest in the Church. We have made contact with others who will undoubtedly join our Church. And so, there is victory all around us as we recount the splendid things that have been done.

This campaign will long be remembered by us all. It has set in motion a spirit of enthusiasm which promises to carry us forward to even greater accomplishments.

Thank you and your organization for furnishing the "know how." If we can ever be of service to you, please call upon us.

Very sincerely yours,

James H. Kelly

JAMES H. KELLY

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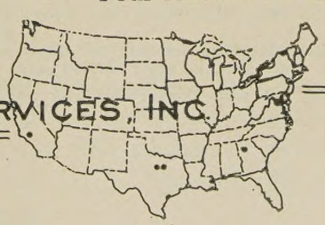

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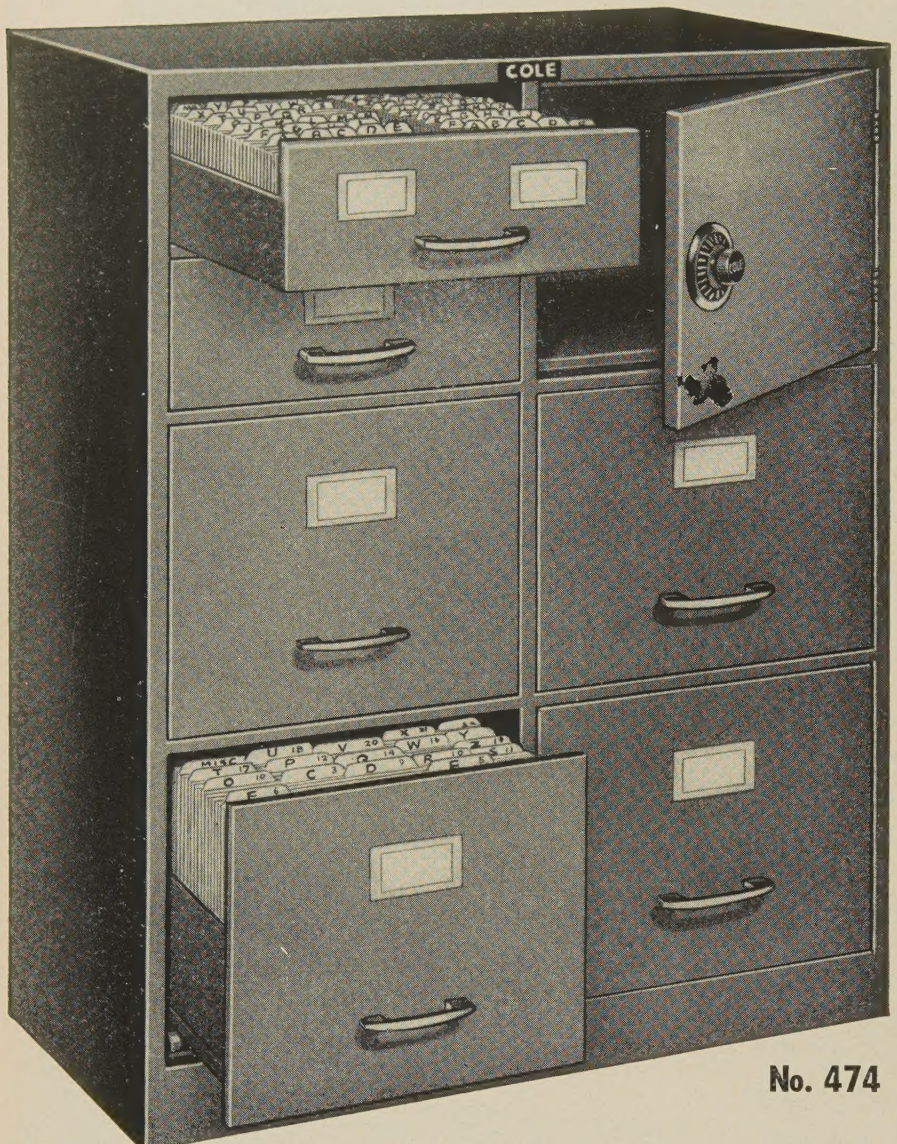

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CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVIII
NUMBER 4
JANUARY, 1952

Church Building Runs Into Controls

THROUGH the first half of 1951 not a single application for the construction of a new church was denied. But things are different now. It started with the third quarter of 1951. In October new church construction dropped to $33,000,000, a decline of 21% as compared with September. Total of permits granted for the last quarter of 1951 were $29,423,000. Total of applications denied were $104,906,000.

Figures have not been announced for the first quarter of 1952, but it is understood that the rejection rate has been running high, except where projects are already under way and damage would be suffered by the construction thus far completed if a termination was ordered.

At the moment, the situation churches and schools face is this:

(1) Any building project that will require more than two tons of steel, 400 pounds of copper, or 200 pounds of aluminum—in short, anything larger than a small frame building—must have a specific construction permit before ground can be broken.

(2) Any project on which the construction schedule calls for the use of more than two tons of steel per quarter requires not only a construction permit, but a specific allocation of steel.

(3) Applications for any project contemplated in 1952 must be made on NPA form Controlled Materials Plan No. 4—Churches (CMP-4-C) as soon as possible.

One ray of hope was offered churches by defense officials in charge of the program. They said that projects rejected for the last quarter of this year and for the first half of 1952 can be resubmitted and will be given consideration if the steel situation improves in the latter half of 1952.

Just how will this situation affect your church if it is planning to erect a new building? It is obvious that many churches will be disappointed at the first rejection of its program by the government agency. We think, however, that a definite, constructive program is possible in this period which may bring us better churches for the age we look for beyond the present emergency.

Our suggestion is that the churches continue their plans. Follow the program suggested by Dr. Conover on other pages of this issue. Studies can be made. Architects may be employed. Money can be raised. One of the phenomenal side-lights of the present day is the success in fund raising plans recently completed. That spirit of giving continues.

Make an application to the local office of the National Production Authority as soon as you can qualify. If you have no local office secure the forms from Washington. If you are turned down you will have a priority in resubmitting a new application and at a later date.

The delay will be disappointing but it may result in more careful studies, and give more time for the architect to do his best work and better organized financing. In the end all of these things will be good.

Government Mail Subsidies

IF your favorite denominational publication advises you that an increase in subscription rates is necessary because of increased mailing costs, don't believe it. If, on the other hand, *Church Management* makes a similar claim for increased prices there is justice in the claim. Here is the rather weird explanation:

Congress recently passed a new law increas-

NIGHT FLOOD LIGHTING

This splendid example of night flood lighting is The First Methodist Church, Mishawaka, Indiana. Churches which have attractive towers or spires make good subjects for this kind of public relations. Flood lighting can be successfully installed by a good local electrician. Sometimes experimentation is necessary to find the most effective positions for the lights which should be properly screened. Trees and foliage make good natural covers for the lights.

ing the cost of mail service in many classes. Included is a thirty per cent increase for publications being mailed at the second class rate. Most publications which reach you are mailed under second class privileges. But there are certain exemptions. Here is what the new law says:

> The total postage computed at the pound rates in effect under existing law, based on the bulk weight of each mailing, shall be increased by 10 per cent beginning April 1, 1952 (two additional increases of 10 per cent each over postage chargeable at existing rates will become effective on April 1, 1953, and April 1, 1954, respectively). **However, such increases shall not apply to newspapers or periodicals maintained by and in the interest of non-profit religious, educational, scientific, philanthropic, agricultural, labor, veterans' or fraternal organizations or associations.**

This means, of course, all denominationally controlled publications as they are all issued by non-profit bodies. It would include publications of local churches, city church councils, and all of the other one thousand or more published by church service organizations, etc. Also included would be magazines such as *The Christian Century, The Christian Herald,* and other recognized papers which are published by foundations or non-profit corporations.

You see the test is not whether the magazines make money; whether or not they carry advertising; whether they are endowed. It rests upon the corporate concept of the business.

But let's go a little further into the new law.

> . . . nor to religious, educational or scientific publications designed specifically for use in school classrooms or in religious instruction classes.

Here is an entirely different group included. This gives exemption to great publishing houses like the David C. Cook Company and the Standard Publishing Company which specialize in Sunday school literature. These pub-

(Turn to page 57)

THE NEW AMERICAN CHURCH

The Evolution of Modern Church Planning

by William Ward Watkin *

WE are beginning a great and meaningful period of church building. Architects, clergymen, and laymen alike are seeking to plan and build modern churches which will inspire reverence and be worthy of permanence. It is very significant that work of a new and inviting character in the design of churches has been developed during the past two or three decades. This encourages us to look forward toward the gradual development of a great modern art suitable to the church and suitable to our age.

We have come to an age in church building which will admit the validity of modern scholarship. Until very recently churchmen have accepted the modern forms with reservation, while awaiting the fulfillment of qualities distinctly appropriate to the church. Skill supported by serious thinking and sensitive study is required to produce structures of great meaning. In the field of church building we find these qualities developing and promising to achieve a rich reality worthy of the church.

The evolution of church planning through the first half of this century was stimulated by a clear need for churches of greater usefulness and beauty than those of the nineteenth century. With the opening of the twentieth century came a sincere effort to advance the design of our churches so that they would be fitting to our maturing civilization. During the nineteenth century we in America had experienced the so-called Gothic revival, and later the revival of Romanesque form. The leaders of these movements produced churches that attained considerable national interest, but the skills of these leaders did not survive and flourish among their followers. Church building became a declining rather than an advancing art, and its forms became increasingly dull.

At the beginning of this century such leaders as Charles D. Maginnis and Ralph Adams Cram were writing in a serious manner, with courage and enthusiasm, concerning church building in America. Throughout the preceding generation population growth through migration and immigration had established new and uncertain conditions throughout large areas of the country. Churches which had been built were of an essentially temporary nature, being neither adequate nor distinctive buildings. The degree of Christian scholarship of architects, clergymen and laymen was not sufficiently advanced to attain churches of refinement and beauty. In opposition to such conditions these men saw fit to write their inspiring papers; Maginnis writing of the problems of the Catholic Church, Cram of the problems of the Protestant Church. It is difficult for us today to consider these efforts as modern in nature, but nevertheless, they represented the spirit of searching for design in church building that led America out of the morass of dullness in which it had been floundering.

I can recall the articles by Ralph Adams Cram appearing in *The Churchman* as early as 1905. They were a series of short articles presented in a charming manner, which set forth the problems of church building as he saw them. He sought to accent the traditions of the Church of England by English churches, large and small; churches of stone, churches with towers, but on the whole rather quiet buildings without excessive ornament. The examples presented for illustration were small country churches of scale appropriate to the average parish churches then being planned in our country. By the brilliance of Bertram Goodhue's pen and ink drawings, the designs of Cram were given a reality which stirred the imagination of both clergy and architects, and which by 1910 led to the beginning of an active period in modern church design.

Mr. Maginnis, on the other hand, suggested that architects study the splendid brick churches of Lombardy. Brick was a very generally used material throughout American cities and towns. Good brick work, appropriate to their building needs, was appearing in industrial and commercial buildings. In church work it was being poorly used with rather horrible results.

Both of these architects sincerely desired to build modern churches. Neither of them was deliberately trying to rebuild historical edifices—buildings which had retained beauty and inspiration from the past, but could not be works of the twentieth century. Instead, they felt that traditional values which they themselves held very high should be understood by persistent study. This approach could inspire a beauty of architecture in the church building of our own country which would be a direct development of the great values of the past. Perhaps the fact that it would take decades to achieve again the noble qualities of such buildings was obscured by their great enthusiasm. The several decades which have followed the periods of their writing have proved this to be true.

At the opening of the century the most generally accepted and prevailing church building form throughout America was that of the Georgian or Colonial type meeting house. The simplicity of the brick or the wooden churches of earlier times, existing in the towns and cities of the Atlantic seaboard, held a warm historic meaning and a welcome acceptance for our people. The influence continues to be very real today.

In the decade which preceded the coming of World War I, very important works were begun and carried to completion along the lines suggested by Maginnis and Cram. The church architects were seeking to study in detail the nature of the Gothic buildings of England, and the nature of the Romanesque buildings of Italy. Travel abroad and reference to available historic documents made the form of these fields of historic architecture partially known within the offices of the architects. The succeeding stages had much of the superficiality which characterizes a fashion or fad. Inappropriate collection of detail replaced substantial solution of structure, and the movement became one of declining value.

One of the major points emphasized by Goodhue, and expressed frequently in his work, was not understood sufficiently to direct the progress of the church architect. The spirit of Goodhue is indicated in the most impressive of the earlier works of the firm of Cram, Goodhue, and Ferguson, which stands

*Reprinted from the book, "Planning and Building the Modern Church," by William Ward Watkin, F.A.I.R., published by the F. W. Dodge Corporation. Used by special permission. The author is head of the Department of Architecture, Rice Institute, Texas.

on the hillside overlooking the Hudson at West Point, New York.

From the day of its completion the Cadet Chapel has been an inspiring gem of strong Christian architecture embodying Christian ideals. The success of the solution is in its fitness to its location; its stonework characteristic of the stone cliffs on which it rests; its sturdiness of proportion, yet with loftiness adequate for its inspiring interior. Simple almost to the point of pure geometry, it omits useless Gothic detail, copied inappropriately from England or France, and is built with assurance and conviction, guided by the creative mind of Goodhue and his amazing skill. The Cadet Chapel records a thorough understanding in architectural terms of the degree to which it is proper for our modern buildings to be influenced by traditional form. It carries the intellectual strength of an able thesis proving clearly that beauty can be recaptured and fully expressed without clinging to historic detail. It proves that strong, sturdy buildings of good proportion and of high artistic interest constitute a creative architecture in our own land as well as elsewhere. Had we grasped, as Goodhue did, this understanding of simplicity and strength, and had we then developed skills suitable to it, we would not have had to face the continued criticism that building in traditional form has failed to reach creative mastery. The criticism has been valid.

Throughout the years immediately preceding World War I, church building showed a continuous and remarkable increase both in numbers and in extent. Beautiful churches were completed in the cities of the East, throughout the cities of the Middle West, and in the cities of the Pacific Coast. The Church of St. Thomas was brought to completion in New York, Calvary Church in Pittsburgh, and St. Paul's Church in Los Angeles. Throughout the entire country the offices of architects were making sketches and preliminary plans for new churches. The study of the forms of the Romanesque and Gothic churches of Europe was showing direct influence on the work of these architects. Such churches as had been built by the firms of Maginnis and Walsh; Cram, Goodhue, and Ferguson; Hobart Upjohn; Henry Vaughn; Myron Hunt; and Frank Watson were becoming known to architects throughout the country. However, the period before the coming of World War I was too short for the maturing of a clear understanding of the possibilities of tradition, coordinated with care and appropriateness to our American work. Here and there an architect was able to grasp with thoroughness the possible creative artistry suggested by the styles of the past, but this was the exception rather than the rule.

Following World War I, we in America soon became aware of a new and unusual manner of design in church building which was appearing throughout the countries of Western Europe. For the peoples of those countries, the great churches were churches that had been built in the distant past. In recent generations religious architecture had been of a very poor type. Because of this discrepancy, and because of post-war economic conditions, it was most natural that the church building forms which followed World War I should be very different from those which had immediately preceded it. The architects could not build churches such as had been built in the very distant past, and they could not accept as valid such churches as had been built by recent generations. Above all, their work was controlled by rigid economy.

M. Andre Lurcat was a truthful exponent of the law of economy under which Europe had to work. He emphasized this principle by saying that it was always dangerous in architecture to pass willfully beyond economy: "From the beginning to the end of our work, the law of economy is respected."

The post-war churches of Holland, Denmark and Sweden were more attractive than those of France and Italy. Churches through the northern countries were very generally built of brick, with interesting forms developed in their detail. In France and Italy, concrete, an alluring material, came into the post-war church building. Over in Germany, combinations of brick and concrete, closer to traditional form than in the other countries, developed some attractive features. The churches were, however, relatively heavy and dark, although abundantly expressive of permanence.

Here in America after the war, we returned to church building on a still broader and most costly basis. We were not bound by the forces of economy as were the architects of Europe. Therefore, traditional form and detail flourished far beyond any appropriate need. This tended to lower rather than raise our creative efforts in church architecture. The prevailing styles continued as before the war. The Byzantine tradition was embodied with unique beauty in St. Bartholomew's Church in New York by Bertram Goodhue. The Georgian tradition appeared with unusually graceful charm in the Presbyterian Church at New Rochelle, New York, the work of the offices of Eggers and Higgins.

The Spanish tradition gained in favor with such examples as Myron Hunt's First Congregational Church at Riverside, California. The Gothic tradition extended to many examples throughout the country, one of the most conspicuous being Allen and Collens' Riverside Church in New York.

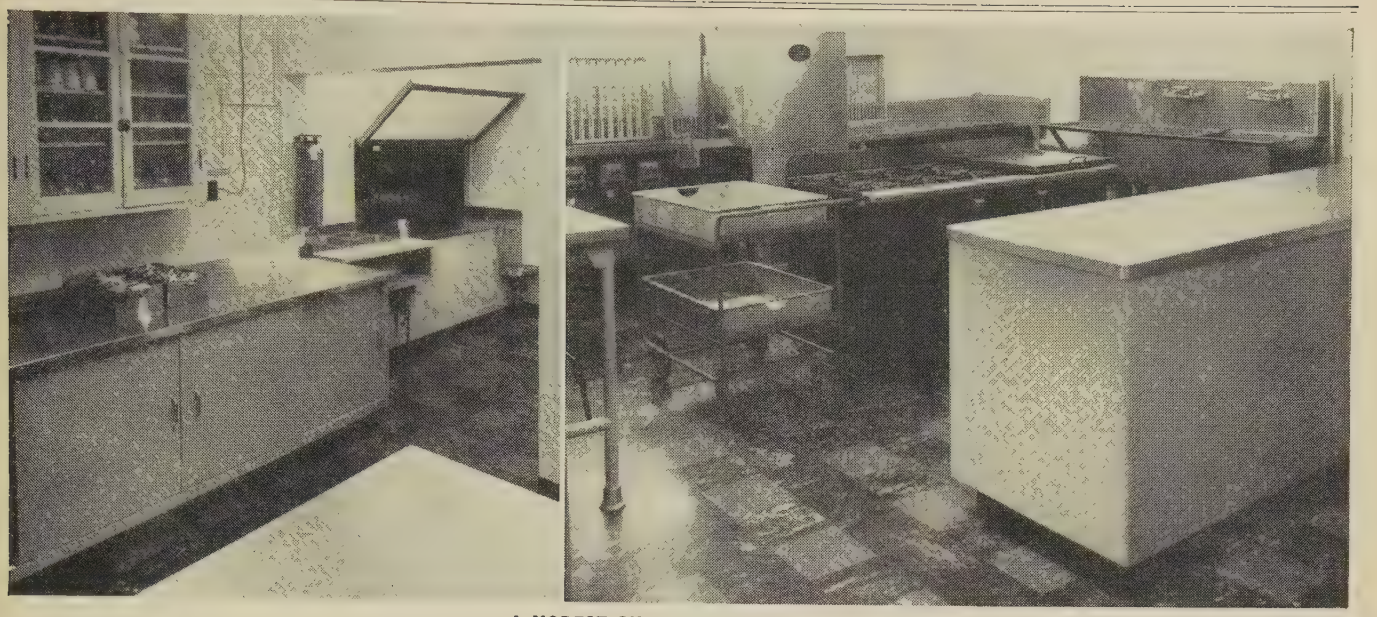
Again the period of high activity lasted but a short time. With the depression of 1929 and 1930 economy became as important in America as it had been in post-war Europe. Church building came to a standstill. Such construction as was done was work of immediate need, limited in size and cost. The tragic conditions opened the eyes of the architects, clergymen and laymen to the possibilities of what we called modernism, which in truth was a simplified architecture forced upon us through economy. Its first forms in church building seemed quite inappropriate and often offensive; while in commercial fields many useful and desirable adaptations were being developed to a point of reasonable public acceptance.

The church architect had his opportunity to compose and use the non-traditional forms indicated by modern design. Here and there churches began to appear which had refinement and charm, yet were free from traditional detail. It is of these forms and of their further possibilities that we shall write in the following chapters of this book.

A widening of our vista in church building, accepting the capable artistry of modern forms, is appropriate. It becomes a challenge to the traditionalists to do good, clean, beautiful work, of fresh and vital form—to have their feet solidly on the ground and to work with methods normal to our time. The modernist, in turn, will do better work when he is challenged by able work on the part of the traditionalist. Both are striving to build the modern church and to make it functional and beautiful.

The modernists have demonstrated warm enthusiasm for their own work, which is not always justified in actual results. This enthusiasm itself is an excellent thing. I believe that it will bring similar attitude and a creative ability to those of more conservative or traditional leaning. We might expect that they too will give artistry to their work such as the modernists seek to give to theirs. This would mean bolder and cleaner walls of stone, handsomer and more carefully laid out walls of brick, freer and less coldly historic composition, and above all strength, simplicity, dignity, and charm. These can be attained as beautifully in conservative as in more modern form. Above all, we should not build confusion. Our work should be so skillfully done that it will create reverence ap-

(Turn to page 12)



A MODEST SIZED CHURCH KITCHEN

Left: Looking toward the service counter and pass-through window
Right: Looking back toward the range, work units and dish-washing layout

DINING ROOM ASSUMES NEW IMPORTANCE

Flexibility in Food Service

*by Frank T. Hilliker**

CONSIDERATION of food service in the church brings several aspects forward to be considered. It might be well first to reflect upon the progress of this adjunct to church activities. While many churches have had food service for some years past, it is only very recently that there has been established its almost universal incorporation in church planning.

The one thing that should be kept foremost in mind in developing a plan for food service is that it will vary in requirement. It must be patterned to suit the needs of the particular church. It will be observed that some church groups operate a rather extensive food service, even to the extent of permitting use of the facilities for occasions beyond strictly church activities. Others have food service accommodations but tend to use them very little. There will be found instances where the kitchen and dining room are in use practically every day or evening. In other cases the use may be only two or three times a month. Beyond this, of course, is the important matter of size of the groups served, which varies greatly in all churches.

It is worth while for the persons or committee in charge of establishing the food service in the church to visit and study installations and operations in other churches of comparable size and kind. Great care should be taken, however, that allowance be made for differences that are bound to exist. It would be well to have the judgment of someone with a thorough knowledge of needed area, and suitable equipment, and having familiarity with operation. There is nothing of a highly technical nature about the subject, but there is a remarkable amount of detail and it is important that a sense of balance be present to insure the establishment of a food service that is efficient and attractive.

Care should be taken that the kitchen and service area is not developed for too large a requirement. If, for example, a church has some seven or eight instances during every month when twenty to one hundred people are to be served, and then has just two dinners during the year when there are as many as five hundred, the installation should be developed with more attention to the small groups. With certain allowances made for handling the several extra large groups, this can be well done even though under some pressure. The kitchen may then be efficient for the numerous small and medium-sized groups.

In many churches there is the desirable tendency to have different kinds of food service. There may be a full dinner, either with plate service or family style. Then, too, there will be buffet-type dinners, and there will be rather light, refreshment type luncheons or teas. The layout should be developed with flexibility that will permit easy operation of all these kinds of service. Those being served might pass along a counter for self-service, while the same counter might be used where those waiting upon the tables can conveniently pick up either the individually dished-up plates, or the dishes of food used in the family or dormitory type of service.

It should be recognized in planning the kitchen that all or nearly all of the people using it will have their knowledge of food service based principally on home experience. Also, that there is in most cases considerable amount of turnover or rotation in persons who at various times handle the dinner or

*Mr. Hilliker heads the St. Louis firm which carries his name. He has helped many churches, lodges, hotels and other institutions plan their kitchen and dining room facilities.

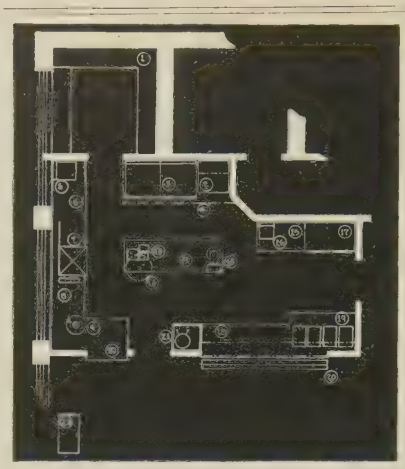
luncheon. While in some churches one or more hired individuals are regularly in charge, there are usually volunteer or cooperating members of the congregation who fill out the balance of the number of people needed. There is often seen in church kitchens an overage of help. Several things cause this. First, there is the fact that it is not constantly operating and therefore cannot achieve an efficiency expected in commercial operations such as a restaurant, or even a school. Then there is often the fact of having an abundance of willing assistance and there is a tendency to use all who offer without particular study of the effect. Another thing that often contributes is the situation where the kitchen is quite lacking in both equipment and arrangement. Many times the space is too large causing excess travel and making room for an unnecessary number of people. The kitchen should be planned for a specific number of people as related to the service need.

There is a notable difference in planning a kitchen and food service for a new building and planning one to be established in an existent building. In the new building there is the advantage of being unhampered by restricting space and mechanical conditions. In an existent building there are always handicaps in the ways of size and nature of the spaces to be used and such questions as to the handling of plumbing and electrical needs and ventilation. These may not be serious, but they should be thoroughly studied. Quite often some of these factors are recognized, but are glossed over because of the feeling that expenditure to rectify the condition represents money applied where it does not make a showing. This can be a serious error. We might give an illustration. If, in putting a kitchen in an existent space, it is clear that a sink should be in a certain location it will be wise to put it there even though it will mean the expensive cutting of a trench in the floor to run a drain line. Some might feel that the money involved should be invested in a more attractive item, such as a mixing machine. The mixing machine may be a piece of equipment that is needed, but it might be much more important to keep the layout fundamentally sound by putting the sink in its correct location. The mixer can be added later, going toward the completion of a really good kitchen.

It is nearly always the case when a church food service facility is desired, to find that budget is limited. Sometimes the limitation is so low that it seems impossible to go ahead. While a certain amount of money is needed to warrant proceeding, a seemingly insufficient budget amount can often be adequate if there is careful study and judicious planning of expenditure. The most important thing is to be sure that a nucleus of equipment is installed that will permit reasonably efficient operation from the start. Other items can be added later as money becomes available. What should be avoided is the putting of money into equipment that is low in quality so as to secure a more complete kitchen with the money at hand. To do this would mean a loss when the inferior equipment requires replacement. Quite often, where there is already a kitchen, there are various items that merit re-use. A budget saving can often be effected here if there is sound judgment as to the worth of the various items on hand.

In planning a food service for a church it is well to avoid thinking of the installation as being simply items of equipment. There should be a comprehensive planning of all things related to the space, such as finish of floors, walls and ceiling, and ventilation, and lighting. Likewise, care that all mechanical work such as plumbing and electrical connections are correctly installed.

Once it has been decided to have food service in a church there should be a determination to make it a good one and not look upon it as something of an unavoidable nuisance. Food service of a sort has always been a part of church activities. Nostalgic reflection recalls that the church supper and other food prepared in the home, a valuable social highlights in the life of a church and its congregation; with the bringing of salads, cakes, pies, and other food prepared in the home a point of pride with those handling the affair. It must be remembered when planning a complete food service facility in the church that the objective is not to wipe out this wonderful fundamental characteristic of the church dinner, supper or bazaar. Rather it should be an effort to keep the original spirit, merely facilitating the operation and easing the work to be done.



PLAN FOR AN EFFICIENT CHURCH KITCHEN

(1) Storeroom Shelving; (2) Work Bench; (3) Ranges; (4) Hood; (5) Sink; (6) Clean Dish and Work Table; (7) Dishwasher; (8) Soiled Dish Table; (9) Scrapping and Grinding Machine; (10) Dish Pass-through; (11) Cook's Table; (12) Overhead Pan Rack; (13) Slicing Machine; (14) Mixer; (15) Work Table; (16) Sink; (17) Refrigerator; (18) Service Counter; (19) Hot Food Section; (20) Tray Slide; (21) Coffee Urn; (22) Dish Cart.

Layout is compact and convenient for small working group, but has capacity to prepare food and serve it for a dinner of considerable size. It will be noted that refrigerator is of modest size. Also that soiled tableware may be passed through opening from dining room without entering kitchen. Note that the service counter can be used either in "self-help" service or as a convenience for those serving to the dining tables.

This layout is practical to serve as few as a score of people or as many as 500; or even more. The equipment and machinery incorporated will permit efficient work by a minimum required number of workers. By its nature, any work in it can be done by any and all volunteer workers with very little experience and just a fair amount of instruction.

Cost would vary according to quality of equipment, and might be cut down also by substitution of a sink for the dishwasher. Then too, at the outset, if budget demands, the slicer, the mixer, the scrapper-grinder might be left out in the order named. They can be added later toward completing the complement of equipment needed in a completely rounded-out facility.

Evolution of Modern Church Planning

(From page 10)

propriate to religion. It should be one more link in the very valuable chain that will lead us to unity of understanding.

A survey of church building such as can be found by searching through the architectural journals of the past thirty years will indicate very clearly that the church building has gradually become less dominant and less detached, while the church school and its attendant buildings have increased in size and importance. The result has been that the church group has grown greater in dimension. The opportunity of planning thus afforded has given greater importance to the entire composition. In the most modern examples, interesting and useful solutions have led to a freer and more creative vista. The greater usefulness and greater extent of these modern church plants cause both the architect and the churchmen to plan more carefully because of the greater expense involved.

The choice as to which should be built first, the church or the church school, is frequently imposed. Solutions of this problem are quite varied. For the entire plant, economy of space and of material are important. It is seldom possible to design without having these requirements constantly before us. Such extensive church plans were but little known at the opening of this century, and were still infrequent thirty years ago. Today we accept them as a normal requirement, and often go beyond the dimension which seemed adequate only

THE EVANGELICAL CHURCH KASR-EL-DOUBARA

Great Congregations in the Moslem City

*by Ibrahim Said**

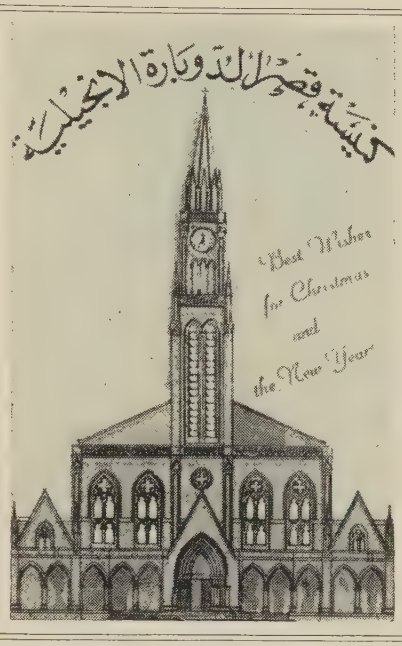
THE Evangelical Church in Kasr-El-Doubara, Cairo, is situated on Ismailia Square, very near to the British and American Embassies. It is the center of cultural and administrative activities of this metropolis.

It started as a little group of thirty members in the premises of English Mission College, Faggala, in the year 1930. When the numbers increased, we hired the auditorium of the Y.M.C.A. in Cairo. But even that was not big enough. So we moved to a larger hall, belonging to the Nile Mission Press, known as Miss Van Sommer Hall. In the year 1939 the congregation had outgrown even that, although it had a seating capacity for 700 persons. Therefore we had to move to Ewart Memorial Hall of the American University. Then the pastor, Reverend Ibrahim Said, was inspired by a direct inspiration from God to launch a campaign to erect a large church that can seat 2,000, the biggest in the Near East.

By God's grace we bought 2,500 square meters from a Moslem family on the present site. The site cost the congregation $50,000. Today it is worth thirty times that sum because of urban development plans of Ismailia Square.

At that time we had in hand $1,000. But through God's help and inspiration, the price of the land was raised in one month. In the year 1946 we had to start the building after securing a Royal decree to build this church, according to the rules in Egypt.

All classes of people paid lavishly and generously. A blind woman gave $1,200. A street peddler gave $1,000. Young women offered their jewelry. But we could not sell these jewels, as we considered them too sacred to be sold. We are keeping them in a "special safe" as David of old could not drink the water from the well of Bethlehem. These were not mere gifts. They are "sacraments."



As the church rose, money poured in. A rich member, Mr. Elias Mirshak, paid $50,000. A rich lady paid $40,000. The Alexan family paid $35,000. The unknown names paid $10,000.

Middle class people paid very generously, and the church became what it is today, a monument of Christianity in the heart of Cairo. Its total cost now is $250,000 actually.

Although the membership of the church is only 400, yet we have a regular attendance of 1,500. Sometimes we have 2,000 — not a few of them are Moslems. Most of them are university students from both sexes. So we call it the "Church of the Young." We also call it the "Church of the Cross," because the Cross on the top of its tower is fifty meters high. The main message from the pulpit is the Cross.

Although the government is building a very huge building to cover the Cross —being fifty-one meters high—just in the face of the church, yet we believe that the Cross of Christ can never be covered, because it touches heaven. The message of the Cross can never be covered. The Cross must not, and it cannot, suffer loss!

One of the members paid a decent sum of money to buy a good clock with "tubular bells" so that those who cannot see the Cross of the church, when the government building is completed, they cannot help hearing the melodious music sent through its tower.

Although there are some main items lacking for the present, such as pipe organ, stained glass windows, good lamps and some benches, yet we believe that the Lord God of Abraham will provide for the church of which, poor Ibrahim Said, is the pastor. We depend on the prayers of our friends in many lands, so that this church will fulfill its mission, in Christ Jesus our Lord.

*Minister, The Evangelical Church, Kasr-El Doubara, Egypt.

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a few years ago. We design our school and other buildings to provide flexibility for future use. This fact should lead intelligent architects to seek new compositions creating a high and churchly interest in the entire plant. These compositions can best avoid concentration, either stylistic or symbolic, upon the exterior of the church itself. Modern ornament in church work still evades the grasp of most of our modern designers. It is still severe at best, and has yet to attain popular approval. Certainly we have learned from the traditional enough to see that either the modern or the traditional will lose by frequent repetition or imitation. Wherever possible, each church should be an artistic creation, fitting to the particular site and serving and expressing the religious characteristics and requirements of the denomination for which it is built.

With this demand for a greater church plant, to do a more varied work and serve in a more continuous way the needs of its congregation, needless extravagances fall by the wayside. Towers, or at least elaborate towers, are less frequent. If they are appropriate, they can be quite simple, and far more attractive if not enriched with costly detail. Such direct and sensible reactions are becoming more general among our architects, among our clergymen and among our laymen. This shows a very healthy step in the right direction, and tends to bring a more complete understanding between these three groups of men. Only by cooperation, scholarship, and faithfulness to Christian ideals can good churches again be built and become a constant stimulus to high and noble endeavor among our people.

Some years ago I recorded my position concerning church building:

Creative design must be given free-

dom to compose and assemble materials and masses in a manner which shall record again our acceptance of the rightness of Christian emotion. Our churches deserve soundness of solution and beauty of expression. The church again must be understood as a problem, major and meaningful, in which a dignity of emotion is to be expressed and an atmosphere of quiet, contemplation, and consolation is to be achieved in terms and with materials consistent with our own day.†

This opinion was written before the coming of World War II. I hold it to be as true today as when it was written. The trends of the movement are far more liberal in acceptance of the non-traditional patterns than they have been at any time. They no longer abound with deliberate design of drastic change in order to command public attention. Sufficient modern building has accumulated in all lines except the church to widen our understanding of its building materials and forms.

The advancing level of prosperity throughout the entire nation should permit more building of new churches where they are needed to replace old churches than was possible twenty years ago. We must not treat this opportunity in a temporary manner; we must not treat the church as temporary in any sense. Each new building we must build with the hope that it will remain for generations and serve correctly its true purpose throughout that time. Its true purpose, more needed than ever, is a noble and united mission by which Christian civilization can be maintained and advanced, not alone in our country but throughout the entire world. In every field of building, be it industrial, commercial, or amusement, America is building buildings of greater solution than it has ever built. We can do no less for the church.

During the few years that have followed the close of World War II, the amount of church building has increased steadily and the amount of proposed church building has increased amazingly, but the church as an institution has not held its primacy of importance. The need is greater now than ever before for architects, clergy, and laymen to join vigorously in their efforts to restore the high position of the church. This is not merely a professional obligation, but a religious, moral, and ethical obligation of our civilization.

The efforts of architects, clergymen and laymen throughout the half century from 1900 to 1950 have developed skills which will lead the church to regain its high primacy of meaning as expressed by splendid church buildings. These efforts have met repeated interruptions, as have our developments in material and social fields. They were interrupted by devastating wars and a world-wide economic depression. Their interruption is threatened by still further recurrence of war. However, the past half century has been marked by vast explorations in the field of science which open vistas of greater and greater opportunity. The problem immediately ahead of us all is that of applying intelligently the usefulness of our scientific and material gains in a manner which will aid us in declaring the future. It therefore becomes imperative that we develop an accumulating consciousness of the value of religious building and of religious art. Public attention to the essential nature of church building must be recovered in every city, town and village. It must proclaim both public interest and public pride in the lasting values of the church. In these values it transcends all other types of building. The greatest service that architecture can render to our age will be to intensify its every effort and its every ability to embody the church with enduring beauty.

†The Church of Tomorrow, Harper & Brothers. 1936.

Court Decision Favors Minister Home Owner

MacColl v. United States
91 Fed. Supp. 721

U.S. District Court, N. D Ill., E.D.
No. 49 C. 418
June 2, 1950

(Action to Recover Overpayment of Income Tax)

On Cross-motions for Summary Judgment.

IGOE, District Judge:

Finding of Facts

1. Pettitioner has been at all times, material herein, a regular ordained minister of the Protestant Episcopal Church in the United States of America, resident in the village of Wilmette, Cook County, Illinois.

2. During all of the calendar year 1947 petitioner was employed full time as Assistant Rector by "The Rector, Church Wardens and Vestrymen of Christ Church," Winnetka, Illinois—a religious corporation duly organized and existing under the laws of the State of Illinois and affiliated with the Protestant Episcopal Church in the United States of America.

3. During 1947, "Christ Church," not having housing available, allowed petitioner the sum of $100 per month as a dwelling house allowance, in addition to his salary.

4. Being unable to rent, petitioner purchased a dwelling house which he occupied with his family during all of 1947.

5. Petitioner's expenditures on account of the dwelling house during 1947 were at a rate in excess of $100 per month, as follows: (a) interest on mortgage (excluding payments on account of principal)— $510.36; (b) real estate tax—$419.70; (c) insurance on improvements—$39; (d) interest on loan to petitioner from his father of $15,000 used for down payment on house, at 3%—$450; total—$1,419.06.

6. The fair market rental value of the housing occupied by petitioner during 1947 was in excess of $100 per month.

7. In his federal income tax return for the year 1947, petitioner included as taxable income the aggregate amount of $1,200 allowed him as a housing allowance, and deducted from gross income $249.08 as expense of the house allotted to business use. This resulted in an increase of $950.92, which increased petitioner's tax by $234.87.

8. If said $1,200 should not have been returned as taxable income for 1947, petitioner overpaid his income tax for 1947 in the amount of $234.87.

9. More than six months prior to the bringing of this action, petitioner filed a claim for refund of said $234.87 with the Collector of Internal Revenue at Chicago, Illinois, as agent for the Commissioner of Internal Revenue; the Commissioner has not rendered a decision on said claim, and has not notified petitioner of the disallowance of said claim.

Conclusions of Law

1. The Court has jurisdiction of the parties and the subject matter.

2. The $100-a-month housing allowance paid to petitioner by "Christ Church" during 1947 is excluded from gross income under Section 22 (b) (6) of the Internal Revenue Code, 26 U.S. C.A. 22 (b) (6).

3. Petitioner is entitled to a summary judgment for $234.87, plus interest from the 15th day of March, 1948, and costs, as demanded in petitioner's complaint.

4. Respondent's motion for summary judgment dismissing petitioner's complaint should be denied.

ONE OF THE NEW SIGNS OF HOPE

Areas for Laymen in Church Work

*by Norman Victor Hope**

AMONG the "signs of hope" which Dr. D. Elton Trueblood notes in a recent book is what he calls "the emergence of lay religion." He is undoubtedly correct in suggesting that in our Protestant churches—especially in the old-line, standard-brand denominations—laymen are playing a larger part than probably ever before. Evidence of this abounds on almost every hand. For example, some presbyteries have recently elected laymen as their moderators and even the General Assembly of the Presbyterian Church in the U.S.A. did so in 1947. Again, the New Life movement — which has done so much to revitalize the Presbyterian Church — is based on visitation evangelism, a program of calling on prospects in order to recruit them in the cause of Jesus Christ and his church, and in this program the major responsibility is carried by laymen. To be sure, the visitors are briefed and trained by ministers, but the visitors themselves are laymen and laywomen. Again, the National Council of Presbyterian Men has recently been formed, "to promote the Kingdom of God worldwide by encouraging Presbyterian men to serve Jesus Christ in the work of the church and to follow him in the vocations of the common life." When the National Council of the Churches of Christ was set up in November 1950, provision was made in its organization for a Department of United Church Men, expressly in order to give laymen their proper voice in the Council's deliberations. All in all, laymen are becoming more and more prominent in the life of the Protestant churches.

There are doubtless several reasons for this development. For one thing, it is being more and more clearly realized that the New Testament knows no distinction of status or responsibility between laymen and clergy. All who profess and call themselves Christians — not ministers alone — have been made kings and priests to God; for all have been created in the same divine image, all have been redeemed by the same divine sacrifice, and all have been called to the same divine destiny. Admittedly,

in the New Testament certain functions of the church, such as teaching and preaching, are discharged, not by the whole body of the faithful, but by specially designated members. But all that this means is that there are differences of Christian service; there are no distinctions of status in God's economy in Jesus Christ.

Again, the Reformation movement of the sixteenth century has come in for much intensive study in recent years by Protestant scholars. One cardinal doctrine of that great religious revival was the doctrine of the priesthood, not of a special hierarchy of clerics, but of all believers, lay as well as clerical. Doubtless the recovery of this basic Reformation principle has played its part in pointing up the importance and responsibility of the laity in Protestant Christianity.

Moreover — and this is as important a reason as any — it has become glaringly obvious that the church's task of winning the world for Jesus Christ, the Lord of all good life, is far too vast and complex to be carried out solely by ministers. If this tremendous and urgent duty is to be anything like adequately discharged, the ninety-nine per cent of the church's membership who constitute the laity must be actively enlisted.

How shall the layman's duties and responsibilities be defined? Though ministers rank no higher in status than laymen, certain functions have been — at any rate in most of the old-line denominations — reserved almost exclusively for them. These functions are mainly three in number, namely, the preaching of the Word of God, dispensing the sacraments of Baptism and the Lord's Supper, and conducting pastoral visitation. The old-time gag had it that the minister's duties were so light as to demand only one hour per week of his time. But actually, his is very much a full-time job, if he is doing it properly: the really devoted minister is looking, not for a forty-hour week, but for a forty-hour day! For instance, real Christian preaching is an exacting task requiring careful and extensive preparation, since a good sermon cannot be shaken out of the minister's sleeve on a Saturday night: preaching is what Joseph Parker once called "the sweating of blood." Again, real pastoral visitation — which, of course, is something deeper than banal talk about the weather or even a courteous enquiry as to the health of the various members of the family — is a demanding business, since the volume of trouble in any average congregation is almost beyond belief; and any minister who makes a serious attempt to grapple with it in a personal way will find virtue going out of him. These, then, are specifically ministerial functions; and in general the laity should not be expected to share in them.

Laymen Should Handle Finances

What, then, are the layman's proper functions? One such function, surely, is financial and promotional. There are, it appears, some ministers who have to assume much of the responsibility for money-raising in their respective congregations. But such things ought not so to be. Money-raising is, of course, important and necessary in carrying on the work of the Church: there is a beatitude, apocryphal but nonetheless pointed, which says, "Blessed are the money-raisers, for in heaven they shall be next to the martyrs!" But this raising of money should be squarely the responsibility of the laymen. It is they who should make all the arrangements for the Every- Member Canvass and for any other collections of money which may be necessary,

*Professor of church history and chairman of the Department of History, Princeton Theological Seminary.

expecting from the minister only moral support and encouragement.

This should hold good not merely of the church's finances, but of its public relations generally: it is the layman's business to put the church on the map. One way in which this can be done is illustrated by the case of a certain congregation, whose minister received a call to another church with greater prestige and a larger salary. He called his office-bearers together, and told them that he intended to refuse the call, but added that he would greatly appreciate it if each one of them would endeavor to say a good word for this particular congregation to some new person every day. The office-bearers readily responded to this appeal, and faithfully sought to carry out their promise, with the happy result that the Sunday audiences soon began to grow and the church took on a new lease on life. As it happens, the minister in this case is a very good preacher, so that visitors who came once to his church were likely to keep coming back. But this incident shows how much the laymen can do to advertise the church, if they really set their minds to it.

A second aspect of the layman's task is evangelistic. By evangelism, of course, is meant the effective presentation of Jesus Christ to men, so as to persuade them to surrender to him as Saviour and Lord, and to serve him in the fellowship of the church which is his body. No Christian will deny the paramount importance of such evangelism: it is not too much to say that the church that does not evangelize will fossilize. Too often, however, evangelism is regarded as the exclusive task of peripatetic professionals, who put on intensive campaigns in a given locality and then move on somewhere else. Or evangelism is considered to be the business of the regular minister: it is one of the duties for which he was ordained.

There is, of course, a large and significant place for mass evangelism conducted by professionals: the recent successful campaigns of Messrs. "Billy" Graham and Bryan S. W. Green should be sufficient proof of that. There is likewise an important place for what Dr. Andrew W. Blackwood happily calls "evangelism in the home church," conducted by the local minister. But it is abundantly clear that these alone — however fruitful and effective in their way — are not enough. For many of the unevangelized can never be persuaded to listen to evangelistic preaching at all, by minister or evangelist. This being the case, if the mountain will not come to Mohammed, Mohammed will have to go to the mountain. The report of the Amsterdam Assembly of the World Council of Churches in 1948 — where, incidentally, the position of the layman received careful consideration — puts this point well when it says that "the Church must find its way to the places where men really live. It must penetrate the alienated world from within, and make the minds of men familiar with the elementary realities of God, of sin, and of purpose in life." If the church is to do this at all adequately, if it is effectively to take the Gospel to the unreached on college campuses, in chambers of commerce, labor unions, legislatures, the executive offices of the government, and so on, the major responsibility for such evangelism must be borne by the laymen, for they have an entree into such places that ministers do not have.

Moreover, not only are laymen more numerous than ministers, but in the carrying out of the church's evangelistic task they have a big psychological advantage. From the point of view of the prospective convert the minister is the professional salesman for Christianity, whereas the layman is the satisfied customer. He (the outsider) may think that the minister is recommending Jesus Christ because that is his professional duty; but he can have no such suspicion concerning the layman, who clearly does it because he has found in Christ a richness and fullness of life which he simply cannot keep to himself.

Vocational Obligation

The third aspect of the layman's responsibility is what may be called vocational. That is to say, it is his Christian obligation to serve God and do his will in his daily work, whatever that may be. For if he is indeed so seeking to serve God, his work will indeed be sacred work.

To do God's will in one's daily work means at least three things. It means, to begin with, to consider one's daily business, however humble and menial it may seem from a worldly point of view, as a divine calling, a holy vocation, and not as a mere means of making a living. Again, it means putting service to others ahead of personal profit to oneself. Already in some groups, medical and ministerial in particular, this kind of spirit has been sedulously fostered and is widely honored. What would be thought, for example, of any doctor who failed to attend a patient, or any surgeon who refused to perform an operation, or any Christian minister who failed to conduct a funeral, simply because there was no money in it for him? This same thoroughly Christian spirit could and should be introduced by laymen into business as well as the professions, till it permeates and controls them. Finally, this vocational responsibility means seeking to apply the exacting ethical standards of Jesus Christ in the getting and spending of daily business as well as in other areas of life. It is generally taken for granted in all Christian circles that Jesus' spirit and teaching ought to be applied in personal relationships, and in the life of the home and family. But too often the dictum that "to mix religion and business is to spoil two very good things" has been tacitly, if not avowedly, followed.

Christianity, however, is meant to apply just as deeply and transformingly in daily business as in other areas and activities of life. To do this might well be costly; but it would be a most telling contribution to the spread of the Christian Gospel, which is meant for all of life, and not merely for selected segments of it.

Some highly encouraging attempts are already being made to carry out those principles of Christian lay witness and responsibility. For instance, the Ecumenical Institute of the World Council of Churches at Bossey, near Geneva, Switzerland, founded on the strength of a liberal grant of money given by a Christian layman, Mr. John D. Rockefeller, Jr., brings together groups of lay people of a common profession—Christian lawyers, industrialists, politicians, and so on— in order that they may explore the implications and applications of their Christian profession to their daily vocations; and, according to Dr. Trueblood, "already the influence of this center is being strongly felt in many parts of Europe." In Scotland the Iona Community, founded by Dr. George F. Macleod, attempts to do much the same kind of thing.

Such movements are not confined to Europe; they have been started in the United States also. For instance, in Washington, D. C., breakfast clubs, consisting mainly of senators and congressmen, meet at regular intervals for frank discussion of their political obligations and responsibilities as Christian laymen. Again, the Gideons movement — which recently celebrated its fiftieth birthday — seeks to circulate copies of the Bible, particularly among traveling salesmen. These are only illustrations of movements in present-day America, in which Christian laymen are genuinely seeking to think through and apply their professed Christianity to their daily vocations. Such movements, however promising, represent only a beginning: much more will have to be done along the same lines if Christian laymen are to exert their maximum influence in winning the world for Jesus Christ.

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FUND-RAISING IS A SERIOUS THING

No Haphazard Fund-Raising Will Suffice

*by Norman E. Nygaard**

ONE of the most amazing phenomena noted by individuals who are professional fund-raisers is the lack of method by which churches seek to raise money for buildings or by which they secure pledges for their annual budget.

The other day a business man, seated next to me in a restaurant, said that he had recently joined a church and that he had made no pledge when he did so. No one had come to call on him about the matter. No one had made any suggestion that he might like to contribute regularly to the church's support although it should have been assumed that that would naturally be his desire since he had evidently selected that particular church deliberately and had made certain very pertinent and stirring promises as he entered upon its fellowship.

He said, "I continued to drop an offering in the collection plate every Sunday and I was rather eager to have someone explain to me what my obligation was as a church member, but no one came to see me."

And then, just a few days before our conversation, he said that a member of the official board of the church came to him and told him that the church was running behind financially and apologized for suggesting that he might like to make a special offering of some kind to help it meet its obligations.

"Why should they apologize for making such a request?" he demanded of me. "It was the most natural thing in the world to assume that I would want to carry my share, but this church member acted as if he were actually ashamed to make such a suggestion to me. Really I should have apologized to him for failing to find out at once what my share was and yet he profusely begged my pardon for asking me to do what was manifestly my duty as a church member."

He added, "At the end of every month our store sends out statements to those people who owe us money. We wouldn't collect one-half of what was owed us if we apologized for asking people to pay. Yet, to my mind, my obligation to the church is just as real and as much of an obligation as is our customers' obligation to pay their bills regularly."

This business man has seen the matter very clearly. Now, to be sure, the church in one sense is not a business institution. In another sense it is, for certainly the business of the Kingdom is the most important enterprise that there is in the world today. It is a spiritual business, a business connected with the hearts and souls of men; but for that very reason it is much more important than one which deals in dry goods or groceries.

How should a church carry on its financial program? How should it make its annual presentation of its needs to its congregation in a dignified and yet thoroughly challenging way? There are several very vital principles upon which professional men in the field of fund-raising base all of their campaigns.

The first principle is this: if a campaign is for a worthy project—and certainly a church building campaign or an annual every-member canvass with the ends that both have in view are thoroughly worthy—then there must be no apology for approaching anyone to invite them to make pledges or gifts. If the project is one for which an apology is necessary then it has no right to appeal for funds. If one must apologize for the cause that one represents then it is certain that the cause is a questionable one.

A man could apologize for asking someone else for the price of a meal after he had spent his pay check on a debauch but this is a matter of begging and not of challenging someone to give to a worthy cause.

The second principle is this: thorough organization is as necessary for this phase of a church program as is the organization of the various departments of a Sunday School or the organization of a woman's missionary society. Most churches have nothing but a haphazard method of reaching the people of a congregation. They pass out pledge cards to members of an official board asking them to call on these prospects without making any account of who has the pledge cards and without expectation that they will be returned within a reasonable length of time.

Third, the people of the church must be thoroughly informed of all of the objectives toward which they are being asked to give. This requires adequate publicity, publication of the budget in such a form that people can understand what its needs are, and an explanation of what one's share in such a project ought to be.

Learn from the Professional

To implement these principles a professional campaign is always set up in the following manner:

First, there is a thorough listing of every prospect for either a building fund campaign or for a church budget campaign. This listing is done on what is known as master cards and in addition a typewritten list is made, usually after all of the cards have been assembled. Upon completion of this, in a thorough-going campaign there is an attempt to evaluate for potential gifts everyone who has been listed. That is, the intelligent way to go about securing pledges is to be ready to make suggestions to people concerning the amount of money that they might well consider their share in a project. This does not mean that they are told that they must give a certain amount of money in order to be considered as members of the church or that they are expected to give that amount. All that it means is that, in an attempt to divide up the load equally, sharers will give in proportion to the probable income which members enjoy.

The next step is to arrange for a series of meetings. The first such meeting is a dinner to which the congregation should be invited when all of the needs of the church will be thoroughly explained to the membership. The second is a kick-off dinner for canvassers when they are carefully briefed on these needs and are permitted to select the cards of people on whom they will call. These are followed by report meetings. The reporting sessions are preferably short dinner meetings at which reports are made of the amounts which have been subscribed and a check-off system is devised to keep track of the work of each solicitor. Enough report meetings should be scheduled so that the job can be completed and everyone can report on his prospects

*Presbyterian minister, author and consultant for church and college fund-raising programs.

before the campaign is terminated.

It has been suggested that the meetings previously mentioned should be dinner sessions. Many women's groups in churches object to this. They argue that it should not be necessary to feed people in order to get them together. The ladies are perfectly right, of course. It definitely should not be necessary to rally people by offering them a free meal. But the fact of the matter is that this is the only sure method of getting the largest possible attendance, and our Lord Jesus Christ himself used mealtime opportunities to bring to his disciples some of his most cogent teachings. A method that our Lord himself found effective is certainly one that the church should not be ashamed to use.

A thorough-going canvass or campaign should be one which has an early terminal date. A pastor told me that it had taken two months for his men to see about one-half of the members of the church. The membership of that church is about 400 and with careful preparation the whole job could have been completed in a week and one-half, but it was carried on in an unorganized way and no one seemed to be interested in making the calls which he had agreed to make.

The Minister's Part

The minister's part in such a program as we have outlined is tremendously important. He himself should not be the publicized leader but he should certainly be back of the leader, inspiring and guiding him during the period when a canvass of any kind is to be made. There is no reason at all why he may not preach earnestly and positively upon the tasks of the church, translating the financial objectives into objectives of the spirit. He himself should recognize the great truth that where a man's treasure is there his heart is also and that a man's soul is not truly converted until his pocketbook has shared in the conversion process. Certainly he should not be in the position of begging his people to raise his salary, but he may urge the whole program of the church without any personal embarrassment whatsoever and he should expect to do so. The minister who suggests piously that he never has anything to say about money is indirectly criticizing our Lord Jesus Christ for our Master had a great deal to say about the uses to which money should be placed.

One further thing should be said and that is that a church cannot exist to itself alone. Conceivably it would be a begging project if church officers went out to ask for funds merely for their own local project, but a church canvass

(Turn to page 22)

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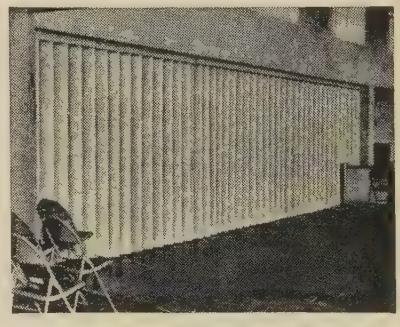

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FOLDING SEATS IN MODERN CHURCHES
Left: Riverside Baptist Church, Fort Worth, Texas. Photo by courtesy of Griggs Equipment Company
Right: Holy Trinity Lutheran Church, Toledo, Ohio. Photo by courtesy of Ideal Seating Company

Pews or Chairs?

ONE of the most interesting developments in this era of new church building is the number of churches which have decided on the so-called "theater seating" for the church nave. The percentage of such installations has reached a point where it needs to be presented and discussed. The cover illustration on this issue, together with the pictures above this article are good indications of the attractiveness of the seats or chairs.

All of the arguments are not on one side. For several hundred years the pews have been standard equipment in churches. However, they do not go far enough back in Christian history to have the authority of early tradition. Early churches had informal seating, if any at all. But pews have become standard in our modern churches. They have varied considerably. Some have had "benches," some "stalls," some pews. There have been periods of ornateness and periods of simplicity.

Much can be said for pews. Properly fastened to the floor they are stationary. There is no noise or confusion of moving seats. They lend themselves to the lines which have become a part of the modern liturgical church. In case of necessity the seating capacity is flexible. People can be crowded into pews in case of large congregations.

When form fitting there is some degree of comfort to a pew. But it must be admitted that there are thousands of installations of pews which are uncomfortable. The worshipper finds himself thankful that the service is not prolonged. Pews have always been awkward when necessary for a person, or persons, to crowd in past worshippers already seated. There is some danger in case of fire or other emergency. State and city building codes have recognized this and limit the length of pews.

Virtues of the Chair

Folding chairs, upholstered as is customary with theater seating, also have their assets. They are more comfortable for the body. They more easily adjust themselves to summer and winter temperatures. In the cold weather the fabric of the chair is warmer than the cold board; in the summer it offers some ventilation to the perspiring worshipper, which is not given by a hardwood pew. Upholstered seats do not stick to one's clothing. It is comparatively easy for late comers to enter a row of such chairs.

The opposition to this seating has been based on several things.

First, they have been associated with the theater. Even today we find it hard to describe the folding chair seating, except to call it "theater" seating. This has been a very strong deterrent in the installation.

Secondly, many of the installations have been along theater lines. Modern church architecture prefers the rectangular nave, with straight lines; the chairs have been largely used in the square nave with the seating arranged in the form of an arc. While the liturgically minded church finds a center aisle necessary, most installations of the folding chairs have not provided for this aisle.

More recently some changes have been made in the chair seating which overcomes earlier resistance. Pew ends placed at the aisle sides of a row of seats gives the seats the appearance of rigidity and regularity so essential in the liturgical church.

The pictures above show two installations. The one in the Holy Trinity Lutheran Church, Toledo, Ohio, has the center aisle. The pew ends fit in with the needs of a church with liturgical traditions.

The installation in the Riverside Baptist Church, Fort Worth, Texas, has the pew ends, but no center aisle. Of course there are many churches which do not follow the liturgical trend. This form of seating, which brings the center section of seats directly in front of the pulpit, fits in with their traditions and desires.

We do not anticipate that pews will pass out of the church picture. But folding seats have definitely become respectable equipment for our use. If you have a suggestion for a good name for this kind of seating — one which avoids the theater implication and the generalized "folding seat," let us have your ideas.

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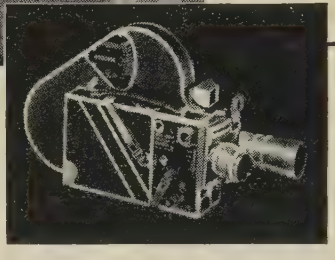

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No Haphazard Fund Raising

(From page 19)

and even a church building fund must keep in mind all of the tremendously urgent needs of the entire Kingdom program. No church even has a right to build unless during its building program it expects to continue its support of all of the projects in which the church should be interested. This includes hospitals which may be under the direction of the church, the great foreign and home missionary programs, and the program of Christian Education in its various aspects. No church worthy of the name is concerned only to carry on its own little local task. Its program is only of worth when it is linked to the great world-wide mission of the denomination and the church universal.

Some years ago when the writer was a young man and attending the University of Montpelier in the South of France, he helped to organize, with several other candidates for foreign missionary service, a Student Volunteer band. A young Brazilian, who was a corporal in the United States Army, wanted to join this group. The writer told him that he, unfortunately, was not eligible since, as a candidate for the ministry who lived in Brazil, he would not be going out to a foreign country when he settled in a parish in his own land.

"But," said young Corporal Cabral, "I don't intend to settle in Brazil. My church (the Episcopalian) is very small but we have long desired to send a foreign missionary from our church to some other land. I expect to be the first foreign missionary to go out from my church. Our church will only become great as it recognizes that the commandment of the Lord Jesus Christ to go into all the world applies to us as much as to the churches of Great Britain, and France, and the United States."

That same principle applies to the individual church and to the individual member of the church. The individual church and the individual member must both feel the urge to have a part in the world-wide task to which our Lord Jesus Christ committed them. If all fund-raising in churches is carried on seriously and in a dignified manner, if it will relate itself to the whole Kingdom program, if it is wisely planned and earnestly executed, the church will be surprised at the notable results which will ensue.

Read
CHURCH MANAGEMENT
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A PILGRIMAGE PAPER

American Heritage and Responsibility

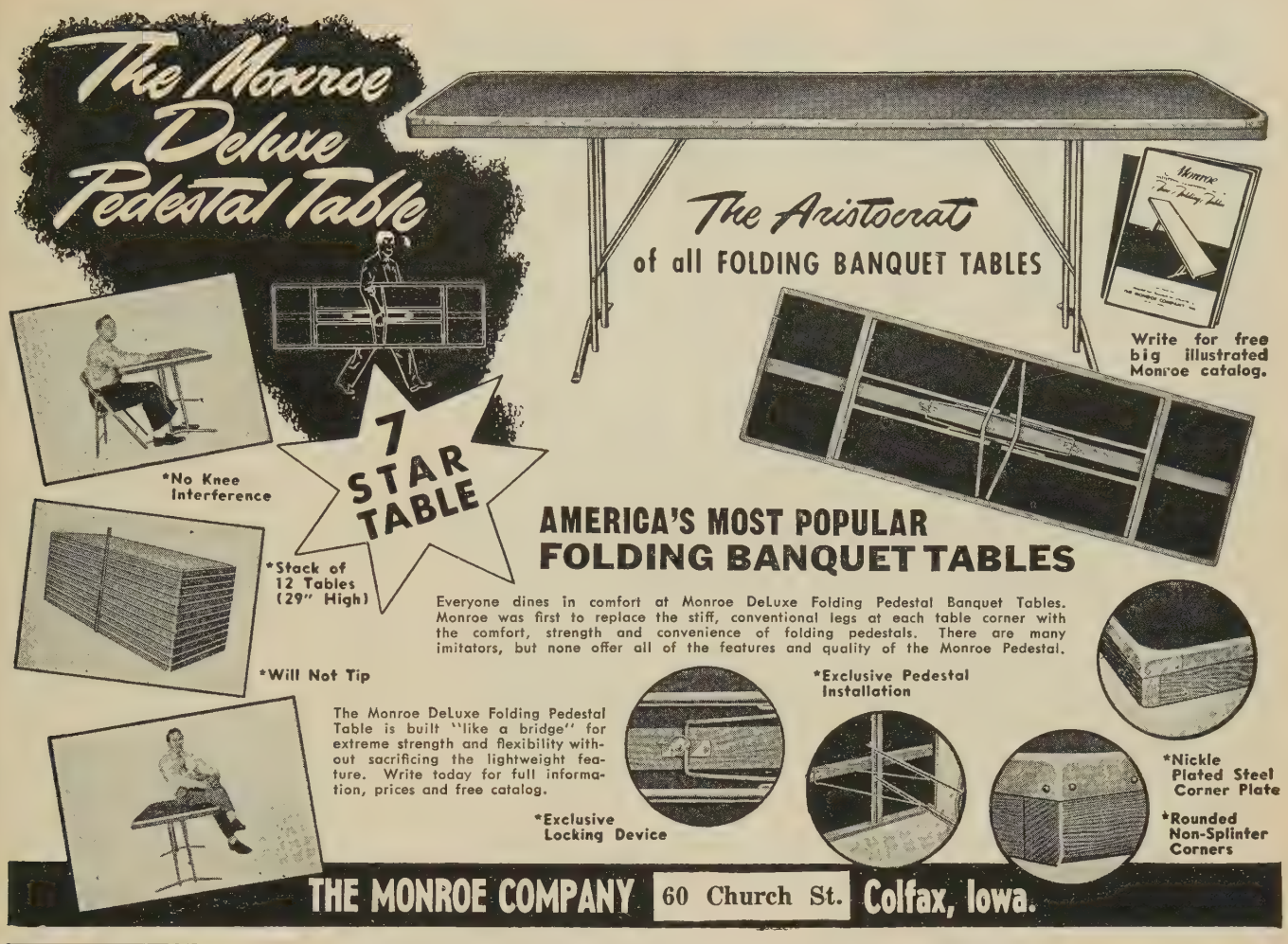
*by Robert B. Whyte**

PILGRIMAGES to Washington are common—perhaps daily events—but this one, I venture to say, is unique in that the pilgrims represent nobody but themselves, have paid their own expenses and that their traveling bags contain no axes of selfish purpose to be applied hopefully to any of the grinding stones to be found here. This pilgrimage to our national capital was born of the conviction that religion was the supreme factor in the creation of American democracy and that the times demand a rededication of ourselves and our fellow citizens to the faith and principles of the founders of our country. The magic words which unlocked the door to the American wilderness were: "In the name of God, Amen," with which the Pilgrim Fathers introduced the first document which they formulated upon their arrival on this continent in 1620. It is only in so long and in so far as this phrase is heard, echoed and re-echoed, not from the lips but from the hearts of Americans, that America will fulfill the destiny envisioned for her at her birth. It was the Pilgrim Fathers who created the dominant type of American manhood. They belonged to the more self-reliant classes of their country. No mere aimless adventurers were they, but accompanied by their wives and children they exemplified the best elements of intelligence and morality. They had not been obliged to leave their country by any legal necessity, nor did they cross the Atlantic in search of wealth. Their object was the triumph of an idea. They were impelled by the mystic impulse of the spirit to make a new home for faith and freedom. When the winds of heaven filled their sails and bore them beyond the sight and sound of the friends of their youth in the land of their birth the cry of their hearts was, "The spirit driveth us into the wilderness." Knowing the hostility of kings and priests, but sustained by a passion for liberty, the hundred souls braving the dangers of the deep carried to America, in Mr. Gladstone's phrase, "All that was democratic in the policy of England, and all that was Protestant in her religion." We must never forget that the motive which inspired their immortal enterprise was purely religious. The preaching of John Robinson made them impatient of the second best and cynic compromise society in which they lived. Unlike the religious leaders before their day, who sought to transform and regenerate the old order, the Puritans sought a new world where they might create and establish a new order. It is worth while emphasizing the fact that the enterprise out of which modern America sprang was originated and developed in gatherings of Christian people for divine worship. George Herbert was a true observer when he wrote: "Religion stands on tip-toe in our land, ready to pass to the American strand." And from that early day on, the best minds in America have been dominated by religious faith.

It was George Washington, Father of his country, who wrote, in his letter to the governors of the states in 1783: "When I contemplate the interposition of Providence as it was visibly manifest in guiding us through the Revolution . . . I feel myself oppressed and almost overwhelmed with a sense of divine munificence. . . . No people can be bound to acknowledge and adore an invisible hand which conducts affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency. . . . Of all the disposition and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest proofs of the duties of men and citizens."

Thus did George Washington demonstrate his own fidelity and urge upon others a like loyalty to the religious heritage bequeathed by the American Pilgrims. Thus in 1783 he demonstrated that he was in the apostolic succession of men like William Bradford, governor of Plymouth Colony

*Minister, Old Stone Church (Presbyterian), Cleveland, Ohio. This address was given at the "Church Management" dinner at the Washington Pilgrimage of American Churchmen, 1951.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from 1621 to 1657, on the monument over whose grave is an inscription in Hebrew, one sentence of which reads: "Let the right hand of the Lord awake"—and also this exhortation in Latin: "What our fathers with so much difficulty attained, do not basely relinquish."

The Declaration of Independence, commonly regarded as being in the front rank among the supreme political pronouncements in history, reproduces the spirit of the first sentence of the Constitution of the society formed by the Pilgrims in 1620—"In the name of God. Amen." And the opening sentence of the New England Confederation which reads: "We all came into these parts of America with one and the same end, namely, to advance the Kingdom of the Lord Jesus Christ." The book *Protestant Panorama* by Hall and Holisher contains a paragraph which deserves to be quoted in every Fourth of July oration: "The Declaration of Independence is not only one of the world's great political documents; it is also, and primarily, a religious Magna Carta—written and signed by men to whom religion was all-important as the basis of lasting freedom. Its glowing principles were written 'with a firm reliance upon the protection of divine Providence.' Among the fifty-six signers none was an 'unbeliever'; only one was a Roman Catholic. There were thirty-four Episcopalians, thirteen Congregationalists, six Presbyterians, one Baptist, one Quaker. Before they strode forward to append their signatures, each man bowed his head in prayer."

The Marxian effort to reduce the whole cosmos to a materialistic basis, which alas is far from being unpopular even now in spite of its present-day startling and terrifying international implications, would have been repudiated with scorn by the founding fathers. They knew that there is only one way in which the relation of nation to nation can be properly established, and that is through the approach and through the practice of the philosophy which is dictated by religion. They knew that this is true also of the relation of man to man and their basic convictions would have inspired them to oppose most passionately the Marxian attitude of contempt for human personality. They believed that mankind are the children of God, created in his image, and therefore they respected the dignity and worth of their fellow man. This was the secret of their genius for political democracy; of their belief in equality of opportunity. Thus they inspired the American spirit which makes "the star of hope to shine over the cradle of every babe," the spirit of true democracy that estimates a man by the standard of ability, that places the worthy toiler above the wealthy idler, that believes in the nobility of service, the spirit that believes no credit attaches to birth and no blame, that credit belongs only to those who bravely do the best they can. Broadly speaking, Shakespeare's complaint does not find many illustrations on American soil:

> Not a man, for being simply man,
> Hath any honor, but honor for those honors
> That are without him—as place, riches, favor,
> Prizes of accident as oft as merit.

The American Character

The American idea is that a man is to be honored for the sake of his own worth, and that it is a greater privilege to shake hands with a gentleman whose father was a tramp than with a tramp whose father was a gentleman. The very Declaration of Independence lays it down as a self-evident truth "that all men are created equal; that they are endowed by their Creator with certain inalienable rights;

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that among these are life, liberty and the pursuit of happiness." That is the American ideal, that a man shall be allowed to achieve in accordance with his native ambition and capacity without regard to the circumstances of his birth or family. The finest proof of this American institution may be found in the fact that the two most popular presidents this Republic has had since the days of Washington, began life at opposite ends of the social scale—Lincoln and Roosevelt, and you may place either Theodore or Franklin before Roosevelt . . . anything to avoid an argument. Lincoln was born in the forests of Kentucky; Roosevelt first saw the light of day in the crowded metropolis of the Continent. Lincoln was the child of poverty and want; Roosevelt was pampered and sheltered by luxury and wealth. Lincoln's knowledge was gained by unassisted study of borrowed books read by the fitful light of a log-fire in a pioneer's cabin; Roosevelt's mind was trained by able tutors and learned professors and foreign travel. That these two men beginning life at the opposite ends of the social scale should both gain a throne's ascent in the estimation of the American people is a splendid tribute to the real democracy of the great Republic. The opportunities of life in this nation throw themselves at the feet of wealth and poverty, of social prominence and social obscurity. Equality of opportunity is an American institution established by the founding fathers, a by-product of their religious faith.

Not only their political and social thinking spring from a religious background but so also did education. The great universities, including Harvard, Pennsylvania, Princeton, Yale, were founded by clergymen and guided by religious laymen who went to church and gave assiduous and intelligent attention to their church duties. They were clergymen and laymen trained in the nonconformist tradition; dissenters, men who believed in the divine right of private judgment, men who had been reared in the nurture and admonition of the Lord and with the fear of God in their hearts. The laymen among them were leaders in the business and professional life of their day as well as leaders in church and state and education. Only a small minority of them were men of inherited wealth; the rest of them knew struggle involved in poverty and adversity and rose to positions of prominence by integrity and the practice of the old-fashioned virtues of frugality and thrift. They were fundamentally religious men in the dissenting tradition. The difference between rugged individualism and dissent is that dissent is rugged individualism informed and inspired by religion. They served great causes out of a sense of duty and for the joy of working.

They never compromised on moral issues but when urged to do so even under threat anticipated the attitude of one of their spiritual successors, a modern merchant prince, the late John Wannamaker, who in a certain crisis of his life when threatened with business losses if he did not acquiesce with a proposal which violated his moral sense, replied: "My merchandise but not my principles are for sale."

Contributions of the Forgotten

Time would fail me to tell of a host of men whose lives illustrate the statements I have made—of ministers like The Rev. Francis Allison, who was born in County Donegal, Ireland, and educated at the University of Glasgow and came to America in 1735, served several churches, founded schools . . . one of which grew into the University of Delaware . . . and was one of its first trustees, a man of many interests, an original member of the American Philosophical Society, a member of the Society for Cultivating Silk, a founder of the first life insurance company in America—all of which and much more give him a place among America's immortals; The Rev. Robert Cross, senior pastor of the First Presbyterian Church in Philadelphia, installed there in 1731; The Rev. William Smith, who helped to establish King's College now Columbia University, for many years the grand secretary of the Grand Lodge of Pennsylvania and a leader in establishing free masonry in America; The Rev. Gilbert Tennent; The Rev. Richard Treat; The Rev. Samuel Findley; The Rev. Francis MacKamie—laymen like William Allen, the richest and most influential man in the colony, a merchant and the son of a merchant, trustee of the College Academy and Charitable School of Philadelphia, a benefactor and contributor to many Presbyterian churches, elder in the First Presbyterian Church in Philadelphia and attendant at the meetings of the higher judicatories of his church, a mayor of Philadelphia, recorder of Philadelphia, chief justice of Pennsylvania; William McIlvaine, an elder of the First Presbyterian Church; Andrew Reed; Joseph Reed — these and many, many others who made America, who obtained a good report through faith but whose very names are now forgotten, save by a few students of history because they "did their deed and scorned to blot it with a name."

To these "unknown good that rest in

God's still memory, folded deep" we gladly and gratefully acknowledge our debt for our moral and spiritual heritage. They spent lavishly life's bright morning, prevailed over the long afternoon, made the evening itself the season of happiest toil and came at last beneath the harvest moon of death, bringing with them those sheaves invisible and chanting with secret rapture that exultant song which is learned alone through sacrifice and love. The standards of honor or dishonor abide the same forever. As it was said two thousand years ago, so must it still be said, "He that would be greatest of all, let him be the servant of all."

America cannot rest upon the triumphs of its founders. We must not "Sit the idle slaves of a legendary virtue carved upon our father's graves." We must not use our past as a pillow on which to dream of the conquests of other days but as a font from which we draw inspiration for new victories and greater usefulness. A celebration of magnificent accomplishments that does not lead to new consecration of time and ability and money were a menace to the living and an insult to the dead. Let us sternly resolve to commemorate the past by reproducing in the present the spirit which made it great. Let us preserve and promote our inheritance.

It is often said today in the press and on the platform that our religious faith and our way of life are endangered by enemies from without and their allies within, and by the latter phrase is meant those who accept the views identified with Communism. Now Communism is the antithesis of Christianity. It is materialistic in its aims; believes in the method of force and is inspired by hate, while Christianity is spiritual in its aims, believes in the method of persuasion and example, and has love for its motive. Since statistics show, or so I have read, that more than 50 per cent of our population are adherents of religious bodies and since it seems evident that a considerable majority of those who do not make a profession of religious faith are nevertheless friendly to it, it would appear that our chief peril within is not from believers in Communism. History shows that nations have fallen mainly from internal weakness rather than from external attack. It therefore follows that our greatest danger is from indifference to and neglect of our religious heritage on the part of some who give it only lip service. If all of those who profess religious faith supported with their presence, their prayers and their purses, the churches which exist for its preservation and propagation, and practiced its principles in all the relationships of life, there would be little cause for fear from any alien ideology. The melancholy and menacing fact is that they do not even support them with their presence. A strange phenomenon in our day is the growing practice of building churches with a seating capacity of one-half or even one-quarter of the number of people on their rolls. There are many churches from which one-half and more of the members would be excluded if they should all decide to come on any one Sunday for lack of seating accommodation. Of course, merely entering a church with our feet and glancing over a page of the Bible or hymn book with our eyes will not make us new men or women. Still, attendance upon the services of the church does keep us in some kind of touch with unseen realities; does at least remind us periodically that there are more things in life than those we see and hear.

The leading men in colonial days gave the church the first claim on their thought, their money and their ability. They could not, however, be justly ac-

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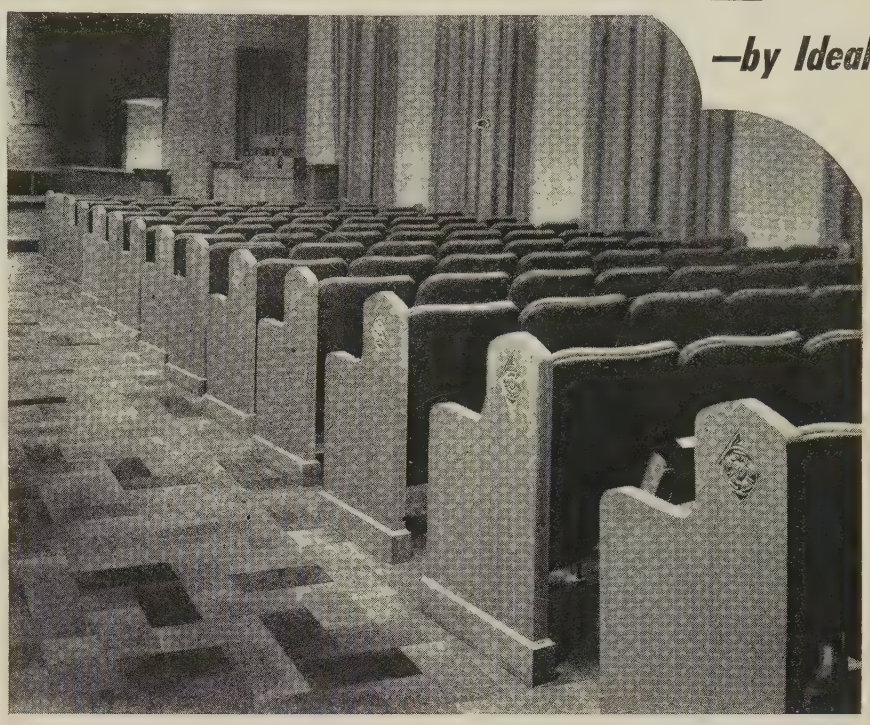

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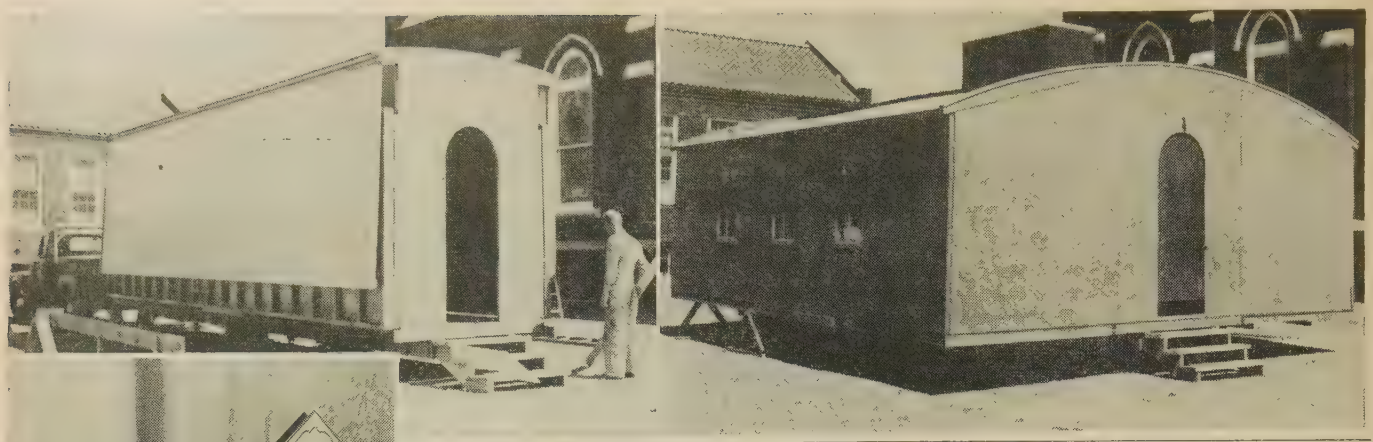

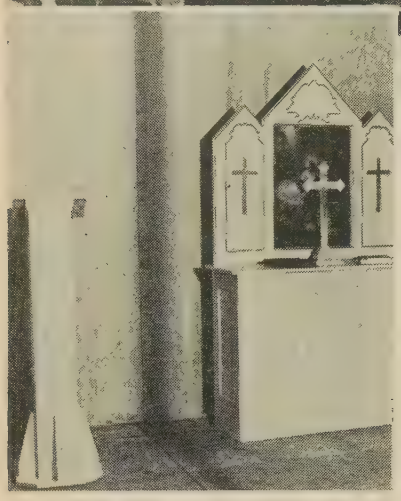

A BOON TO MISSIONARY WORK

A New Portable Chapel*

A NEW aid to home missions in the Oklahoma district of the Lutheran Church — Missouri Synod is a portable chapel having a seating capacity of sixty. Its initial use last summer was to provide additional space for vacation Bible schools in Oklahoma City and Tulsa.

In the late autumn the "church on wheels" was stationed on the site of a new mission, the Lutheran Church of the Prince of Peace, in a Negro district of Tulsa, to remain there until completion of a permanent structure.

Ingenious in design, the unit can be set up by five men in about 45 minutes. The various sections, held together by strap hinges, are made of Masonite Tempered Presdwood nailed to lumber studding. The structure is mounted permanently on a truck chassis which is drawn by an automobile.

When the hinges are unfolded and the sections are in extended position, the unit has a floor area of 576 square feet, being twenty-four feet square. In folded position, the chapel is eight feet wide, twenty-four feet long and nine feet high.

Lippert Brothers Construction Co., Oklahoma City, built the unit at a cost of approximately $3,000.

Functional in design and purpose, the "church on wheels" provides worship facilities in areas where no facilities or no suitable places are available, according to Luther Streufert, an Oklahoma City minister.

"We hope that the use of cold and uninviting vacant store buildings, public meeting halls and funeral homes as even temporary places of worship eventually will be a thing of the past in this district as a result of the trailer chapel," Rev. Streufert said. "The portable unit has the advantage of being identified definitely with our church and with no private or public establishment or another church denomination.

"The wheels underneath tell the community that the structure is not of a permanent nature and that it is a promise of better things to come. From the administrative standpoint, the mobile chapel is advantageous to the district because new fields of prospect can be entered promptly as opportunity beckons without the need of making an immediate and heavy financial investment in permanent property."

Masonite tempered Presdwood was used to cover the lumber framework, it was explained, because of its resistance to wear and moisture, as well as its economy.

The chapel trailer is operated under the supervision of the Oklahoma district's mission department. It was built under the district's department of church extension, which is primarily concerned with the selection and purchase of building sites for mission churches, and allied work.

*Church executives will be interested in this chapel. If you want further details address "Church Management."

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cused of other worldliness to the neglect of the things of this life, but they knew that if they excluded the thought of God from all of their waking hours, except a few minutes at the beginning and at the end of the day, the things of this life would be many hundreds of times more real to them than the things of the spirit. They were persuaded of the truth of the paradox that only as we are in training for eternity can we redeem this world of time, that only as we seek the things that are unseen and eternal do we sanctify the things that are seen and temporal, that only as we seek the things that are above where Christ sitteth at the right hand of God, do we grow competent to bring justice and freedom and harmony into this distracted world. The hope of the human future lies in men and women who share their convictions and follow this example.

For the majority of students . . . their university has been less an alma mater than a bargain counter, at which certain specific articles they require are purveyed. . . .

Our young men do not see visions, but they dream troubled dream. . . .

The best of our young men are disillusioned, suspicious of idealistic appeals as "baited by knaves to set a trap for fools," disinclined to accept any moral code at second hand or from convention. . . .

Mentally and spiritually, most persons today are "displaced persons." . . .

I raise these questions merely to show that the virtues of the living must be added to the memories of the dead if the glorious traditions of our past are to live and flourish and be honorably planted forth in future generations.

May the inspiration of this pilgrimage not only lead to a rededication of ourselves to fidelity, to the legacy of religious faith, political and social and educational thinking which we have received from the men who laid the foundations of this new world. May the resolves inspired by this pilgrimage find their larger echo in the hearts of all Americans.

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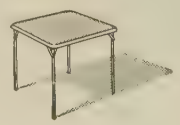

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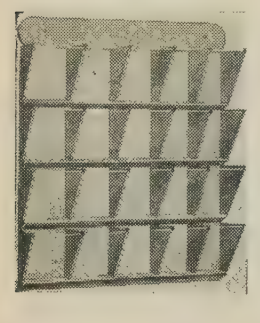

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THE EFFECTIVE USE OF COLOR

When You Redecorate Your Church

*by John R. Scotford**

TO PUSH UP THE CEILING TRY A PLAN LIKE THIS

EVERY ten, twenty, thirty or possibly forty years a church faces the necessity of doing over its interior. This is a moment of both hazard and opportunity. The danger lies in taking the occasion too casually. Church officials sometimes pick out one bucket of paint and have this single color spread over everything. Or a committee may select the colors because "they think that they are pretty." An interior decorator may be secured who knows much about color combinations but little about the functioning of the worship of a church.

The necessity of doing something about dirty walls opens up many possibilities, particularly if the people who are in charge of things are willing to do some thinking. Here are some pertinent questions well worth discussing at length: What impression do we want our church to create upon those who worship in it? What features of the room distract the attention of the congregation? How may these be remedied? Are there also undeveloped possibilities which might be explored with profit?

The congregation which takes a fresh look at its building will discover many things about churches in general and theirs in particular. One idea leads to another while a single innovation may produce a chain reaction. Particularly applicable to churches is the ancient conundrum, "Why are kisses like a bottle of olives?" (If you get the first one out, the rest come easy!) The big struggle in most congregations is over the first change — with the walls and ceiling an excellent place to start. When people become interested in improving a church, they will both do more and give more than anyone expects.

In redecorating a church, the first question to face is, "What are the defects which we would like to remedy?"

The excessive height of the ceiling is a problem in many old churches. The solution is simple. Light colors appear to move away from us, dark ones to come toward us. Darkening a ceiling will appear to bring it down. The chief difficulty here is that in many churches the ceiling is a reflecting surface for the lights, and therefore must be light itself. The way around this is to recess the lights into the ceiling, using reflectors so all the light travels in one direction—downward. This is an excellent way to light a church. It also directs attention away from the ceiling, which can be any color and as dark as may be desirable because no light is reflected against it. The effect of lowness can be further enhanced by emphasizing any horizontal lines in the room and playing down the vertical ones.

A less common problem is the low ceiling which seems to come down around the ears of the people. This is often found in basements. The solution is the reverse of that for rooms which are too high. Low ceilings should be as light as possible, with darker side walls, and with every element emphasized which might give an upward push. Runners at the side of the windows are helpful, and should extend below the windows toward the floor. Picture mouldings and wainscotings should be the same color as the wall. In new buildings it is surprising how the economy of a low ceiling can be combined with the appearance of a high one.

Many churches are wide and shallow, lacking the sense of depth which is helpful in worship. More can be done in this situation than most people think of. The first corrective step is to make the front wall lighter than the side

*Church building consultant, Mount Vernon, New York.

walls, thus increasing the perspective. If there are arches or other recesses, these can be accentuated by making them even lighter than the front wall. A second step is to minimize any cross lines and to emphasize the lengthwise ones. A dark panel down the center of the ceiling will lengthen a room optically, especially if it can be matched with a parallel runner in dark color down the center aisle. In this way an oblong room can be made to look square, or a square room oblong.

Problem of Corner Pulpit

The corner pulpit church with the organ and choir loft on one side and a big opening into the Sunday school room on the other is a common problem. The answer is to emphasize the focal point in the corner and to minimize everything else. The brightest colors should be at the center of attention, and they may well be carried up into the ceiling so as to direct the eye in this direction. The organ pipes can be subdued by painting them the same color as the surrounding wall. As for the sliding doors, if possible, they should be closed and painted some innocuous hue. Then if enough is made of the center itself, the result may be surprisingly good.

In some churches the only practical principle to follow is that of distraction, making some things so easy to look at that one does not notice the others. This usually involves the creation of a strong worship center around the communion table. The table represents the fellowship between God and man, and man and man, by which the church exists. Increasingly it is being elevated from the floor of the church to the platform and then placed against the rear wall, with the pulpit to one side. Almost inevitably a cross, as the oldest and most widely accepted symbol of our faith, is put on the table. This becomes the point on which the eyes of the congregation naturally rest. It should be made as strong as possible. The easiest way to achieve this emphasis is to place behind the table a hanging, commonly known as a dossal, which should be the brightest bit of color in the church so as to attract the eyes of the people. If it is desirable to create the impression of height, the dossal should be high in proportion to its width, possibly with stripes or a border. If the appearance of height is not desired, it should be wide and relatively short. A good communion table, cross, and dossal can overcome much surrounding ugliness. They can be emphasized by painting out any disturbing elements; they can be enhanced by developing a center aisle and steps across the front of the platform carpeted in a strong color.

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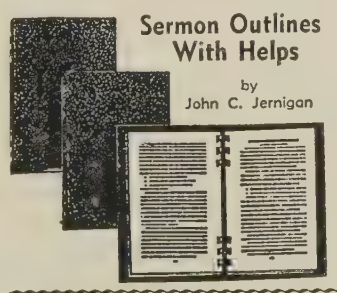

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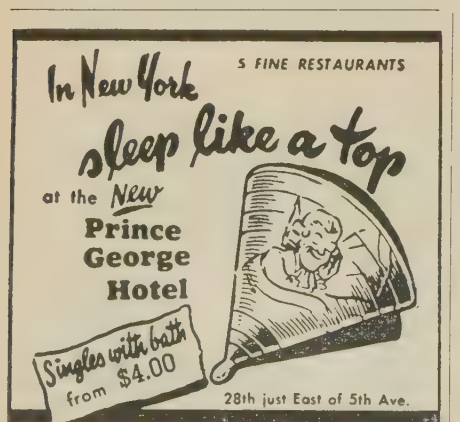
has been to paint every room in a church the same color. The better practice is to study each room and then develop a distinctive color scheme for it which takes into account both its lighting and the functions which it serves.

Because first impressions are important, and everybody comes to a church for a first time, the way in should be given careful attention. The doors should not be a forbidding black or brown, but an inviting gray, green, blue or even red. The first view through the open door should be warmly encouraging to a newcomer. The emphasis should be on intimacy and hominess. An excellent principle is that the way into a large room should be the reverse of that room. A church should have dignity; the way in should be informal. A church should have height; the entry may well have a low ceiling. Light colors will predominate in most churches; therefore dark colors are fitting in the approach. Technically, this room is known as the narthex. It should be decorated in such a way as to "come around" one. Flowers, pictures, and easy chairs are appropriate. The total effect should be to disarm the suspicious newcomer and put him at ease.

Formerly every school room, not only in a particular school, but an entire city, was decorated just like every other one. Slowly, variety is creeping in. Johnny gets a change of color when he goes from second to third grade.

Redecorating an old church can be as much fun as building a new one—and can achieve many of the same results. Making the old look new gives everyone much satisfaction. There is no reason why our churches should not be as fresh and inviting as most modern homes. It isn't a matter of expense. One color of paint doesn't cost much more than another, and the labor of putting it on is exactly the same. What is needed is some good, hard thinking as to the effect a church should have on the people who worship in it, and then some intelligent study and planning as to how this may best be achieved.



A Christian Stewardship Presentation

*by Charles Gambert**

A Prayer

Most gracious and heavenly Father, we are devoting our worship period this morning to a consideration of ways and means, by which we will keep Thy temple open, as a beacon light for Christianity in our community. Grant us Thy blessing and give us open minds and hearts as we consider the problem at hand.

Help us to remember, Lord, that in Thy sight we are a great spiritual family, brothers and sisters, working together for Thy cause.

Help us to remember that Thou art the giver of all good gifts and graces.

Help us to remember that whatever we possess, we possess only by Thy grace, that we hold it only in trust, that we are personally responsible for its use.

Help us, O Lord, to accept that responsibility which is ours, that we may learn the true joy of worshiping by our offering. Amen

* * *

Meaning of Stewardship

I. GIVE GOD PRIORITY

A. Think First of Serving God
Matthew 6:33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

B. The Father's Business Most Important
Luke 2:49: "Wist ye not that I must be about my Father's business?"

C. Purpose of Pledging
To teach men to put God first. With most professing Christians self, home, business, pleasure come first. After time, attention, energy and money have been given to other things—if there be any left, the church may get it. God takes last place instead of first. The main object, therefore, is to REVERSE THE ORDER. When a man is asked to become a pledger, he is asked to establish as a life principle a habit of putting God first.

II. STEWARDSHIP IS COMMANDED

A. I Corinthians 4:2: "Here, moreover, it is required in stewards, that a man be found faithful."

B. Deuteronomy 14:22: "Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year."

C. Luke 12:15: "Take heed and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of things which he possesseth."

D. Deuteronomy 8:18: "Thou shalt remember Jehovah thy God, for it is He that giveth thee power to get wealth."

III. HOW TO PRACTICE STEWARDSHIP

A. Proportionately and Systematically

1. I Corinthians 16:2: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."
2. Acts 11:29: "Then the disciples, EVERY MAN ACCORDING TO HIS ABILITY, determined to send relief unto the brethren which dwelt in Judea."
3. I Peter 4:10: "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God."
4. Factors which should govern the proportion
   a. The proportion should be in harmony with one's income.
   b. The proportion should be in relationship to the needs of the church.
   c. The proportion should be governed by the principle of growth. One's expression of his stewardship should be a growing experience.

B. Cheerfully
II Corinthians 9:7: "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver."

IV. NEED TO OVERCOME SELFISHNESS

A. The Foolish Hoarder
Luke 12:21: "So is he that layeth up treasure for himself, and is not rich toward God."

B. Do Not Worry About Your Security
Matthew 6:25, 33: "Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on—But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you."

V. PRINCIPLES INVOLVED IN STEWARDSHIP

A. All Wealth Comes From God
James 1:17: "Every good and perfect gift is from above, coming down from the Father."

B. Stewardship Reflects Sense of Values
Luke 12:34: "Where your treas-

(Turn to page 34)

*Chairman of the finance committee of the Edison Street Baptist Church. This, in a more complete form, was presented to the congregation of the church at one of the morning services. A. P. Goodwin is the pastor of the church.

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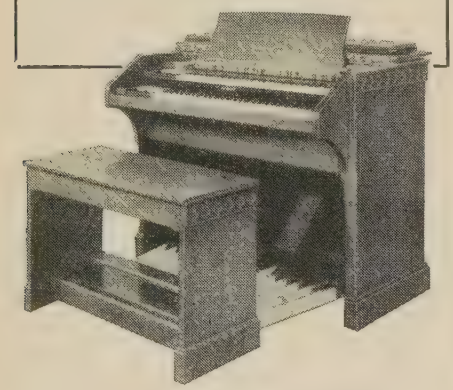

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Seasonal Prayers

*by J. Richmond Morgan**

NEW YEAR

O Thou Who down the years has sheltered us in the canopy of Thy love, and by whose unfailing goodness we begin another year of time, be pleased to accept us as we meet to bless Thee for the healing balm of Thy love, for Thy forgiveness for our many failures, for our restoration to purity and peace, and for all that has nourished the sense of eternity within our souls.

As we thank Thee for the blessings of the past year we pray that Thou wilt save us from vain repining and useless regrets. Make this new year a period of grace and spiritual achievement, and build into our hearts the strong foundations of that kingdom where Thy will is done on earth as it is in heaven.

Through Jesus Christ our Lord. Amen.

THE BEGINNING OF THE YEAR'S WORK

Eternal God Who hast directed our past and to Whom we confidently look for guidance and protection in the future, regard us as we pay our tribute for another year of time, and as we thank Thee for the privilege of another season's work in Thy vineyard. For all the blessings of the past we give Thee thanks, and for all the responsibilities of the future we pray Thy help.

Link us in memory and willing service to all those who, in the past, did serve Thee in this church. By reverent worship and deep devotion to Thy cause may this year bring us closer to Thee and to the fulfillment of Thy purpose.

Through Jesus Christ our Lord. Amen.

A PRAYER ON PRAYER WEEK

O Lord our God, we have not neglected to gather ourselves together according to Thy command. We come not merely because it is our custom to come, but because some deep primeval sense make us feel that without Thee our souls must wander weary and forlorn.

We do not pray that we may apprehend Thee with our poor senses, but that Thou wouldst lead us through the sea of the undefined into the limitless glory where Thou art.

We cannot limit our hopes by definite propositions, yet our hopes remain. May the mystic contacts of religion be upon us.

Though we have blurred and coarsened our insights by personal sin, may we this day see with the inward eye and be carried away into the light-filled temple of the eternal. Amen.

NEW YEAR

O Thou Who art with us always, even unto the end, Thou God Who maketh all things new, we remember the past year with a chastening sense of failure, and we approach the new year with a will to achieve Thy holy purpose for us.

For strength of body and peace of mind; for old friends, old joys, and old loves made more beautiful with the mellowing years, we give Thee our thanks.

If coming days bring success keep us humble and modest; if failure block our path leave us not weary and forlorn, and if joy and gladness come our way may our cup run over to those who need. May we approach the new year remembering that "The fashion of this world passeth away, and that he that doeth the will of God abideth forever." Amen.

A PRAYER OF PENITENCE

Eternal Father, we look to Thee in the faith that Thou wilt pity and pardon those things we are loath to remember as we meet to worship in Thy house.

Forgive our folly that we fill our hours with deeds whose remembrance is our shame. Thou Who hast promised that as far as the east is from the west Thou wilt put our sins from us and remember them no more, help us who are deeply penitent that, truly pardoned we may leave them to Thy mercy. As we lift ourselves in worship strengthen us in those inward loyalties which Thou dost honor. From the riches of Thy favor may we learn to appreciate and understand those graces which support, sustain and enrich the soul. Amen.

FELLOWSHIP IN PRAYER

Through contact with these people who have felt Thy presence, who have learned Thy purpose and have demonstrated Thy good will we seek Thee. In the hallowed dignity of Thy house, in

*Minister, First Congregational Church, Peru, Illinois.

the silent intimations of our souls and in all the relationships of love and friendship make Thyself known to us. In this hour of worship touch our hearts to deeper insights, our minds to nobler thoughts and our spirits to higher motives. Amen.

A PRAYER FOR HELP IN WORSHIP

Eternal God and Compassionate Saviour, more ready to hear than we are to pray; more willing to forgive than we are to confess; more wonderful in Thy pity than we can believe, open our hearts to Thee as Thou dost open Thy heart to us. This is Thy house, the place where Thou hast promised to meet with Thy children in all generations. In the grand succession of those who raised this Shrine we come in need and expectation. Despite the insensitiveness of our spirits; the pre-occupation of our wandering thoughts; the accumulation of our inner anxieties and the pressure of our conflicting interests we come in faith and hope to beg the miracle of Thy forgiveness. Help us O Lord to use wisely this hour of worship, through Jesus Christ our Lord. Amen.

BROTHERHOOD

Show Thy loving kindness, O Thou Who savest with Thy right hand them that put their trust in Thee.

Save Thy people and bless Thine inheritance; feed them and lift them up forever.

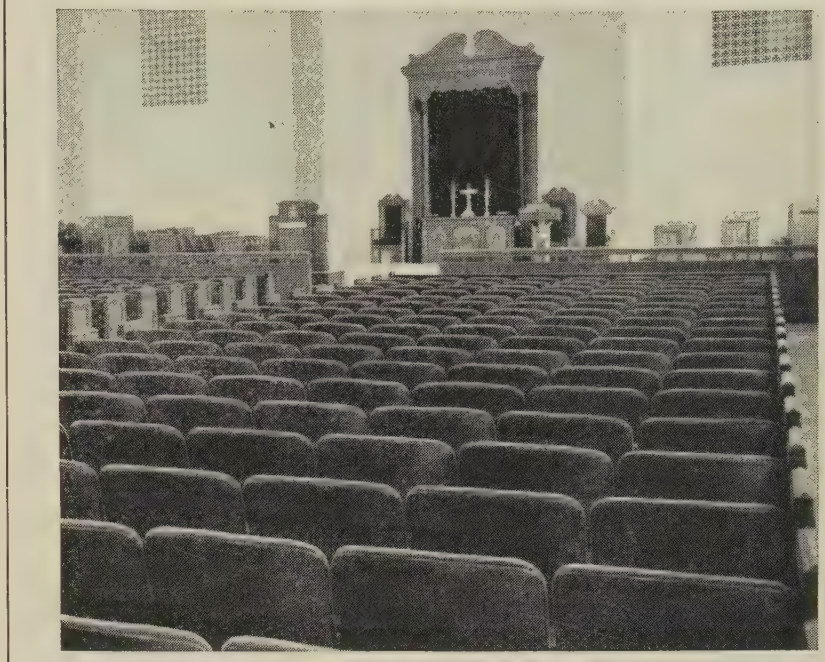
Give us Thy help from trouble, for vain is the help of man. And they shall know that I am the Lord their God that brought them out of the land of Egypt, that I may dwell among them and be their God.

And I will gather the remnant of my flock out of all countries, and I will set shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, saith the Lord.

PRAYER ON MISSIONARY DAY

Our Father which art in heaven, Who made of one flesh all men to dwell upon this earth, and in Thy Son Who came to us as Friend and Brother, didst reveal Thyself as "Father" hear us, Thy children, who meet for prayer in this the Household of Faith.

Grant that in the worship of this hour we may feel our kinship not only with each other, but with the hosts throughout the world who meet to worship in their own way and according to their own needs. May He Who looked upon the multitudes and had compassion, look upon each soul now bent in worship and grant forgiveness, courage and peace. Through Jesus Christ our Lord. Amen.



First Methodist Church, Lancaster, South Carolina. Architect: Heyward Singley

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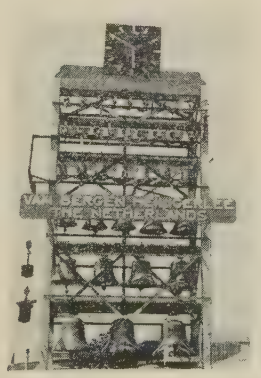

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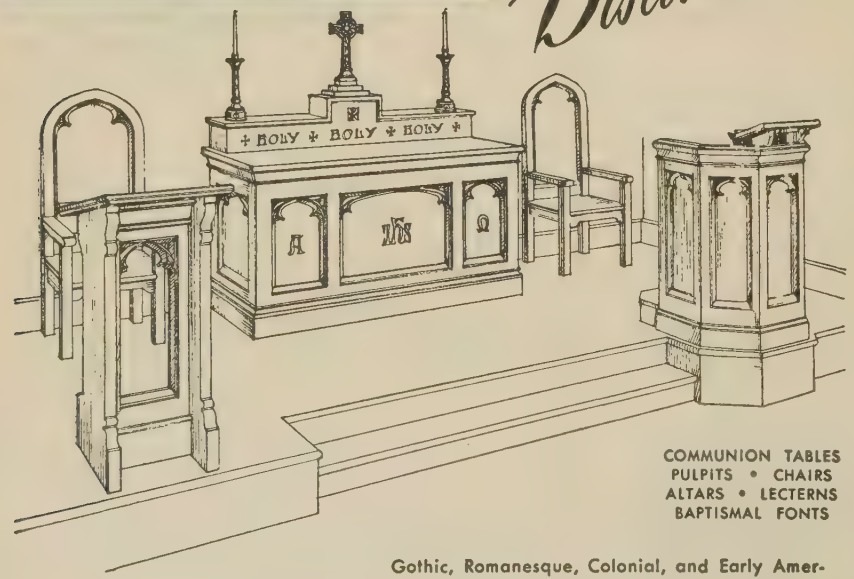

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Christian Stewardship

(From page 30)

ure is, there will your heart be also."

* * *

Meaning of Stewardship

1. We give God priority.
2. Stewardship is commanded.
3. Good stewardship is systematic.
4. Good stewardship is proportionate.
5. The good steward overcomes selfishness.
6. The good steward does not worry about his own security.
7. Good stewardship involves two principles
   a. Belief that all wealth comes from God.
   b. Stewardship reflects our sense of values.

* * *

As Others See Us or Through the Eyes of the Finance Committee

1. TEXT: SIX LINES FROM ROBERT BURNS
   "Oh would some power the gift give us
   To see ourselves as others see us!
   It would from many a blunder free us
   And foolish notion:
   What airs in dress and gait would leave us
   And in devotion."
2. GENERAL GROUPINGS (3)
   a. "Non-pledgers" Story!
      On me you shouldn't depend.
   b. "I'll give BUT"—car, house, son in college
      This group has many reservations.
   c. "Count me in."
      Our wholehearted givers.
3. SUGGESTION
   a. To non-pledgers—read Luke 6:38
      "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again."
   b. To those who say I'll give BUT—read Mark 12:17
      "Render to Caesar the things that are Caesar's, and to God the things that are God's"
   c. To those who respond, Count me in—read Galatians 6:9
      "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

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Illustrations for Your Sunday School Lesson*

January 6, 1952: Finding the Christ

Christ Casts None Out. Captain Stanley Sheppard, for years the prison worker of the Salvation Army in the Eastern United States, tells of a hardened old criminal who dared to turn and follow Christ. When Sheppard first saw the man the latter was handcuffed to the door of his prison cell as a punishment for some minor infraction of the rules. "Old Bill" was hard to handle; he had been a "peterman" (a burglar using nitroglycerine) all his life, and he had blown some of the biggest bank safes in the United States. He had spent most of his life in prison; at seventy-two, Sheppard got him paroled, found him a job, led him to Christ, and turned to help other ex-convicts. He almost forgot Bill, until one day, on the New York docks, he ran across him again; the ex-burglar, a singing Christian now, was actually an armed guard working for a detective agency, guarding a ship with nine million dollars in gold in her hold! Sheppard went to the governor of the state, and got Old Bill a complete pardon. Three weeks later they found Bill dead in bed, a Bible in his hand open to the Scripture verse Sheppard had read to him in prison: "Him that cometh to me I will in no wise cast out."

Christ casts no man out, whatever he has been, whatever he is. His last convert in this world was a thief on a cross!

January 13: The Call of the Fishermen

Conquering Disciples. Few people around Galilee ever dreamed that the humble fishermen who followed Jesus would turn the world upside down. Few people who knew Martin Luther as a boy saw the greatness in him. Few people ever dreamed that the deaf little boy selling newspapers on a railroad train would become Thomas Edison, the world's greatest inventor. Great men often have humble beginnings; but once inspired, once given a great cause, they become great!

"Shortly after Gandhi's death, John Haynes Holmes wrote a fine article about him. Holmes described the first time he had seen the Indian saint. It was in 1931, on a cold, foggy, rainy day at Folkestone, England. Gandhi was coming to London to attend the famous Round Table Conference. A few people waited at the pier to welcome him, and Holmes found himself talking to an English policeman, who said, as he pointed up the coast, 'Do you know, just beyond the fog bank is the place where Julius Caesar came when he invaded Britain?' Then, pointing down the coast, he said, 'Only a few miles beyond that fog bank the Conqueror landed just before the battle of Hastings.' Just then the awaited ship came into sight, and Holmes said to himself, 'Here comes the third and greatest conqueror of Britain.' But certainly Gandhi did not look the part. He went pattering up the pier to his train in a loin cloth and a shawl. He had no armor and no sword. He was followed by a few friends, but no soldiers. Yet sixteen years later India was free.

"So it is with the grace of our Lord Jesus Christ. It comes with no trumpets blowing and no outward show of force. It comes quietly and without boasting. But it comes to conquer the evil in a man's life and set him free." —Gerald Kennedy in *The Lion and the Lamb* (Abingdon-*Cokesbury*).

Perhaps that is the most important thing about the twelve who met Jesus and followed Him. They were spiritual conquerors — but they were first conquered "by" Jesus!

January 20:
Matthew Becomes a Follower

They Built a Chapel. Chaplain A. R. Hyland, of Clinton Prison at Dannemora, New York, has a story that is the Christian counterpart of Matthew's. Dannemora is a "tough" prison, to which are sent the most incorrigible criminals in the state. There doesn't seem to be much anyone can do for them! But these worst-of-all criminals have built within their prison walls a little chapel known as The Church of the Good Thief, and named it after Dismas, the repentant thief of Calvary. In a place so hopeless that it has been called "the Siberia of America," men who had almost given up suddenly became inspired at the thought of doing something for God; as it turned out, they did something for themselves when they built that chapel. The chaplain

*These illustrations, for the Uniform Lessons of the International Bible Lessons Series, are selected from Tarbell's Teacher's Guide for 1952, edited by Frank S. Mead, and offered here through the cooperation of the publishers, Fleming H. Revell Company.

Speaking of inflation (and who isn't?) the question of insurance naturally enters into the conversation. Clergymen, in particular, feel the pinch of rising costs and falling dollar values. "What shall we do about it?" they anxiously inquire.

One thing needs to be said, first, last, and repeatedly: We don't know all the answers. Those who know least about the future talk most about it. Conversely those who know the most maintain an eloquent silence.

And yet some facts need to be proclaimed from the housetops. One rather neglected truth should be repeated over and over. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1947. Some were raised at that time; some were lowered. But in the five-year period *there has been no increase in costs.* Costs have been soaring for almost everything but protection is priced at the old figure. It would seem to still be a wonderful bargain.

If there ever was a time when patriotism dictated thrift, this is the hour. For most clergymen insurance is the best form of planning for the future. The intelligent clergy can take care of protection needs and retirement income through a Fund policy, and there is no more excellent way than an Ordinary Life contract with dividends accumulating.

When it comes to wondering about the stability of institutions what better way in which to restore confidence than to remember that the Presbyterian Ministers' Fund has been doing business for 235 years. A lot of revolutions and panics have happened during that time but the financial stability of the Fund is a matter of universal knowledge.

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"I watched criminal forgers forging iron instead of checks, stick-up men raising scaffolding and joking about it, hoist guys hoisting lumber. A man who specialized in high explosives (for blasting safes and vaults) offered to mix the chemicals for laying tiles. He was hospitalized with calloused knees and chemical burns, but he laid a wonderful floor. A pickpocket designed a slug-proof collection box which rang a bell and set off a record that yelled, 'I've been robbed!' Our decision not to use it dashed his spirits until he grew absorbed in designing the background of our baptistry. . . . The clearly important part of the project is the result in men's rehabilitation. Eighty-five per cent of these convicts (who worked on the chapel) are as fully restored to normal living, holding jobs better than they ever originally hoped for, as if the past had never been."—Rev. A. R. Hyland in *Guideposts*.

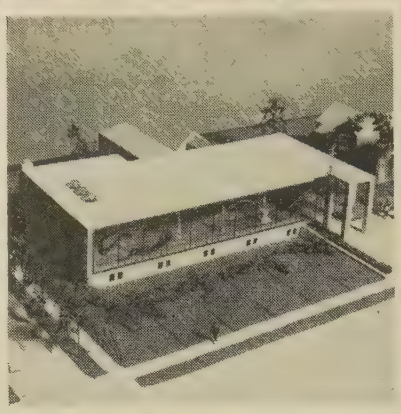
God has work for all of us—even for tax gatherers like Matthew, or for criminals like the builders of the Church of the Good Thief!

January 27:
Nicodemus, a Hesitant Follower

Born Anew. When the cynical "intellectual" hears the words "born anew" he is liable to smile. He just doesn't believe in that. It's a silly idea to him! As silly as the idea of the steamship seemed to the old Englishman who wrote a book to prove that steam could never conquer sail on the Atlantic. He worked it all out mathematically, proving "beyond the shadow of a doubt" that it just couldn't happen. His book is still preserved in a great college library; on the fly-leaf are written the words, "The book was brought to America by the first steamship that ever crossed the Atlantic Ocean!"

Those who are forever looking at sinful, erring, blundering, questioning, hesitant humanity could learn a lot from that; this humanity has been changed! Christ's ability to change lives is no more in doubt than is the presence of the steamship on the high seas; it has been done! There is plenty of evidence—if we would look in the right place.

Why did not Nicodemus look at changed Peter and James and John if he really wanted to know how a man could be born again? Instead of arguing, why did he not study those who had been reborn? Instead of smiling, why doesn't our modern cynic study those in whom Christ had done his work—in those like Jerry McAuley, the Bowery drunk who became head of the famous Water Street Mission in New York, where, once Christ had changed



MODEL OF THE BUILDING TO BE ERECTED

THEY GAVE THE ARCHITECT THE WHOLE STORY

The church shown in the model above may not look like a church to some people. But it is what the congregation of the Faith-Salem Evangelical and Reformed Church of Jennings, St. Louis, wanted. Before the architect, Frederick Dunn, was retained the congregation was asked by the pastor, Kurt Schmiechen, to write down everything each wanted in a new church. Next a tour of church buildings of St. Louis was arranged. Here the members saw what was new, what was good and what was bad in some of the other structures.

All this information was turned over to the architect. One feature of this church as designed by the architect is that the north facade will be constructed entirely of glass.

This unusual design gives the church all of the features requested at much less cost than the conventional church.

him, he helped change thousands of other drunks back into decent human beings? He might study any one of ten thousand modern converts of Christianity, men in all walks of life, from fishermen to financiers, and find in them proof that men have been changed.

"Our best advertisement," runs a modern advertisement, "is a satisfied customer." The best advertisement of Christianity is the fact that millions with the mind of Nicodemus have been changed into millions with the mind which was in Christ!

February 3:
A Pharisee and a Repentant Woman

The First Stone. The newspaper business is a cold, calculating, grim, often fearful business; it deals in news, which includes human stupidity, blundering, sin, crime, and error. Many newspaper editors and reporters fall into the trap, unawares: they become panderers of sin to the public ear, and often, in their editorials, judges of their fellow men.

One fine editor, who shall remain unnamed, refuses to fall into this ancient and dishonorable trap. He keeps a little rock on his desk, which he calls "the first stone." Whenever he sits down to write a news story or an editorial, he picks up that stone, and says to himself: "Don't throw it!"

A stone like that might be a good thing to keep on your desk, or on your mantle piece; you might cut into it these devastating words from John 8:7: "He that is without sin among you, let him cast the first stone."

February 10:
The Decisions of Two Rich Men

Three Alternatives. "You can do three things with your money. You can make it your enemy. Hate it. Look with distrust upon any who seem to have more than enough. Go off into the woods and wear old rags, drink water and eat stale bread. Others have done that. Or you can make money your master. Hoard it. Every penny not squeezed out by sheer necessity bury in the back yard. Or, you can make your money your friend. What money comes your way you can receive as a trust from God and make use of it as a good steward. You cannot serve God and money, but you can serve God with money.

"George Frederick Watts painted a picture. It centers about the stretched-out figure of a dead king. There he is, cold and lifeless upon the marble slab. Beside him on the floor is his sword, symbol of a once mighty arm and of victories upon the battlefield. He never surrendered that sword in life! There, too, is his helmet, which had protected that noble brow from the weapons of every enemy but death. There are his spurs, his shield, the collection of kingly jewels, his crown and scepter, all symbols of wealth and prestige and power and glory. Above the sheet-swathed figure the artist has lettered out three sentences:

What I spent, I had;
What I saved, I lost;
What I gave, I have.

"Those are the ultimate words that can be written over every life. What you do with your money is the measure of your faith, your love, your life. What does your money say about you now? What will your money say about you when you see him face to face?"—Harry Jaeger in *The Evangelical Christian*, May, 1950.

Then there is the farmer who heard John Wesley preach. Said Wesley, "Get all you can." "Fine," said the farmer. "Save all you can." "Great," said the farmer. 'Give all you can." "Oh! A good sermon spoilt" said the farmer.

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SOME DOs AND DON'Ts FOR THE BUILDING PROGRAM

Organization for the New Church Building

*by Elbert M. Conover**

SOME DON'Ts

Don't appoint a "building committee" at the beginning of a building enterprise.

Don't assign to a board of trustees the task of leading the project.

Before a "building committee" begins its work, a study of the needs and planning the program of needed church work is essential to a successful building program.

A building program must be considered and directed as a means of spiritual advance in the life of the congregation.

SOME DOs

A church building enterprise can in every way be successful only if there is a well directed organization for the work of study and program building in advance of securing an architect or having building plans considered. Each project requires specially prepared plans of organization and procedure.

The "field of responsibility" should be studied and a statement of needs prepared, for the time being, without regard to possible plans of the building or preconceived notion of the church building plan or exterior design. The full task of the church should be considered regardless of what amounts may finally be expended.

The kind of organization here suggested makes it possible to enlist the services and talents of a large group. It avoids "hurting the feelings" of interested members of the congregation who might not be placed on a so-called "building committee." The larger the group of workers engaged in the advance movement, the greater the enthusiasm and the understanding of the problems involved. The financial support for the enterprise will be strengthened as the entire congregation realizes what is needed and why.

No member of the church should be denied some part in the highly important and very religious task of planning and building the House of God.

To initiate the enterprise, an inspirational meeting may be held, to be attended by all invited to enlist for committee work. A written statement of the duties and responsibilities of each committee and of the entire organization should be presented to all. All items that will need attention may be noted, then assigned to the several committees.

These suggestions are in extremely brief form. Each church should assemble a suitable plan of organization and list in detail the duties of all committees, and a time schedule for their work.

PLAN OF ORGANIZATION

A—The church building council, or the forward movement council, including the members of all committees.

B—The executive board, seven or more members acting for the church as the church may direct. May be composed of the chairmen of the working committees and chairman of the council. The pastor to be ex-officio member of all committees. The chairmen of all committees may have an advisory relation to the executive committee and should regularly report to it.

C—The working committees (sub committees may be appointed in the work of these committees).

1. The Survey Committee

Conduct a religious census and community survey.

Make a thorough study of religious affiliations of the population of the "responsibility field."

Locate on a map present membership and possible future constituents.

Study public school locations and where possible, religious affiliations of pupils.

Confer with utility companies and others regarding possible population trends.

*Dr. Conover is the director of the Bureau of Church Building and Architecture of the National Council of Churches. This article is condensed from a leaflet distributed by that council. The complete folder will be made available upon request made to the editorial office of "Church Management."

Consider industrial and other situations that may affect population movements.

Study site and location.

2. Committee on Worship and the Religious Arts

Study trends and effective program in worship and training in worship.

Recommend facilities and arrangements for sanctuary, choir and auxiliary rooms.

The chapel.

Children's chapel.

The organ.

Study and recommend glass, decoration, color schemes, selection of pictures, woodwork, etc., for entire building.

Study exterior design.

Confer with committee on Christian education.

3. Committee on Christian Education

See publications of the Division of Christian Education, 206 South Michigan Avenue, Chicago 4, Illinois, and denominational agencies.

Sub-divide for studies of Christian education for children, for youth, for young adults, adult Christian education, weekday and vacation church schools.

Confer with committee on worship and the religious arts and with committee on fellowship and recreation. Estimate, on basis of the survey committee's reports, future possible church school constituency.

Present list of rooms and equipment required, characteristics of rooms, floor areas, ceiling heights, built-in facilities, etc.

4. Committee on Fellowship and Recreation

Study plans for social and recreational life of the church to be integrated with the work of Christian education and evangelism and the spiritual strengthening of the church.

Consider moving pictures, games, summer and outdoor activities, dramatics and pageantry.

Dining hall, kitchen, parlor, game room and kitchenette facilities.

Confer with denominational and interdenominational workers.

List rooms, equipment needed, floor areas, ceiling heights, etc.

5. Plans and Construction Committee

Investigate and recommend architectural service.

Investigate and recommend contractors.

Study, in conference with architects, materials, mechanical equipment, etc., suitable for church work in the locality.

As directed by the executive committee, the congregation or the official

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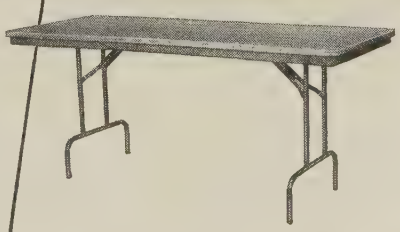

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church body, secure and exhibit tentative plans and estimates of cost, have them revised, and when approved, secure construction drawings and specifications.

Secure erection of the building or any parts thereof.

Check closely with finance and promotion committees, in addition to being guided by executive committee.

One person to transmit all instructions to the architect in writing, and through the architect, to the builders.

Have sub-committee on landscaping.

If desired, have sub-committee on mechanical equipment, heating ventilation, lighting, etc.

6. Committee on Finance and Promotion

It may be well to appoint two committees for the work herein described, a finance committee and a promotional and publicity committee.

After careful study and planning, direct campaigns of promotion and fundraising, as authorized by the executive committee.

Enlist and train workers.

Prepare publicity material.

Arrange for newspaper publicity.

Give special attention to religious values in connection with the promotional program.

Seek to cultivate a religious interest on the part of the entire church, church school and community.

Help plan participation in the building program such as having young people gather rocks for a fireplace, help plan symbolism to be used, etc.

7. Committee on Women's Interests

Confer with committees on fellowship and recreation and Christian education.

Recommend program of building and equipment for dining hall and kitchen facilities, parlors, work rooms, etc. Plan for good church housekeeping.

8. Committee on Furnishings and Equipment

Cooperate with committees on worship, Christian education and fellowship and recreation.

Investigate sources of supply, prices, samples, etc., of all furnishings and equipment.

Cooperate closely with the architects.

Perform work as assigned by the executive committee.

9. Committee on Administration and Special Facilities

This committee will recommend adequate church offices, pastors' conference rooms, rooms for staff workers, and seek to guard against any desirable items being overlooked.

MODERN APPRAISAL OF AN OLD THESIS

The Validity of the Tithe

*by Thomas A. FitzGerald**

MOST divisions of the Christian Church seem to try to get their communicants to tithe their incomes for the support of the church; but aside from certain jurisdictions within the Roman Catholic Church which treat failure to tithe as mortal sin, it is doubtful that any one of them gets a very satisfactory response. An unwillingness to give unconditionally as much as one-tenth of one's income to the church is widespread and deep-seated. Given the sincerity of so large a proportion of church members, why should this be the case? Where does the responsibility for it lie? Probably, with the church officers who are concerned with raising money. They have not used a realistic approach to the problem of teaching the members of their congregations or denominations to adopt the practice.

We see such slogans as "Ask the man who tithes," but who is going to ask personal questions about one's finances? And those are the only ones that will help solve our problems. If we knew the circumstances of the man's tithing, we might be able to find some help in our own case, and so it seems that the tither should make a frank statement of what he means by tithing.

We read, "Tithing is not the way the church tries to get money out of its members, but the way God tries to get his grace into your [not *our*] hearts." The sincerely unconvinced non-tither needs Biblical proof of the last part of that statement. As to the first part, it is an admission that the church leaders are on the defensive and adds to the suspicion that that is just what they are trying to do.

We are asked to sign and keep in our Bible such pledges as this: "I will tithe—give at least one-tenth of the money I have to the work of Christ." There are at least three evasions in that. First, if one gives more than one-tenth, it is no longer tithing. Second, it is vague as to where Christ's work is done. Is it done anywhere else than in one's own local church? If so, why not give suggestions? Again, such a loosely worded statement sounds as if the promise were to give a tenth of one's capital possessions.

Such efforts to get church members to tithe are not likely to appeal to any large percentage of them. Regular and systematic proportionate giving is a worthy practice for sincere church members to follow, but the present methods of trying to introduce it to additional members antagonize rather than attract possible future tithers. What is needed is a more realistic approach to the problem. There are several questions and objections that arise in the minds of ordinary church members that have not been answered fully, clearly, or even frankly.

Does the Bible Require Tithing?

Few make the flat statement that it does, but tithing is frequently called "scriptural"—which is not the same thing. Burnt offerings are scriptural, but they are no longer required of worshipers. Some advocates of tithing lean heavily upon Malachi 3:8 to show that tithing is "scriptural": "Wherein have we robbed you? — In tithes and offerings." Much more is said about tithing in Deuteronomy and Leviticus, but the laws are far from clear. Sometimes they refer to grain or fruits, and at others to livestock; but nowhere is there mention of tithing any other sort of income. Furthermore, it seems that two tithes were required regularly, one for the Temple and one for the Levites, and that an additional one may have been levied every third year, for the poor.

It may easily be observed that most of the Biblical reference to, and all the laws about, tithing are to be found in the Old Testament. There are very few references to it in the New Testament, and neither Jesus nor any of his disciples gave any command concerning tithing. On the contrary, the Apostle Paul somewhat later bade the Corinthians (in connection with "the collection for the saints"), "let every one lay by him in store, as God hath prospered him" (I Corinthians 16:2). That is proportionate giving, and it is New Testament.

The sum of all such points leads a majority of Christians to reject the tithe

*The author is Professor of Foreign Languages, University of South Carolina, Columbia, South Carolina. He has served for many years as an elder in the Presbyterian Church and has taught the adult Bible class in his local church for the past ten years.

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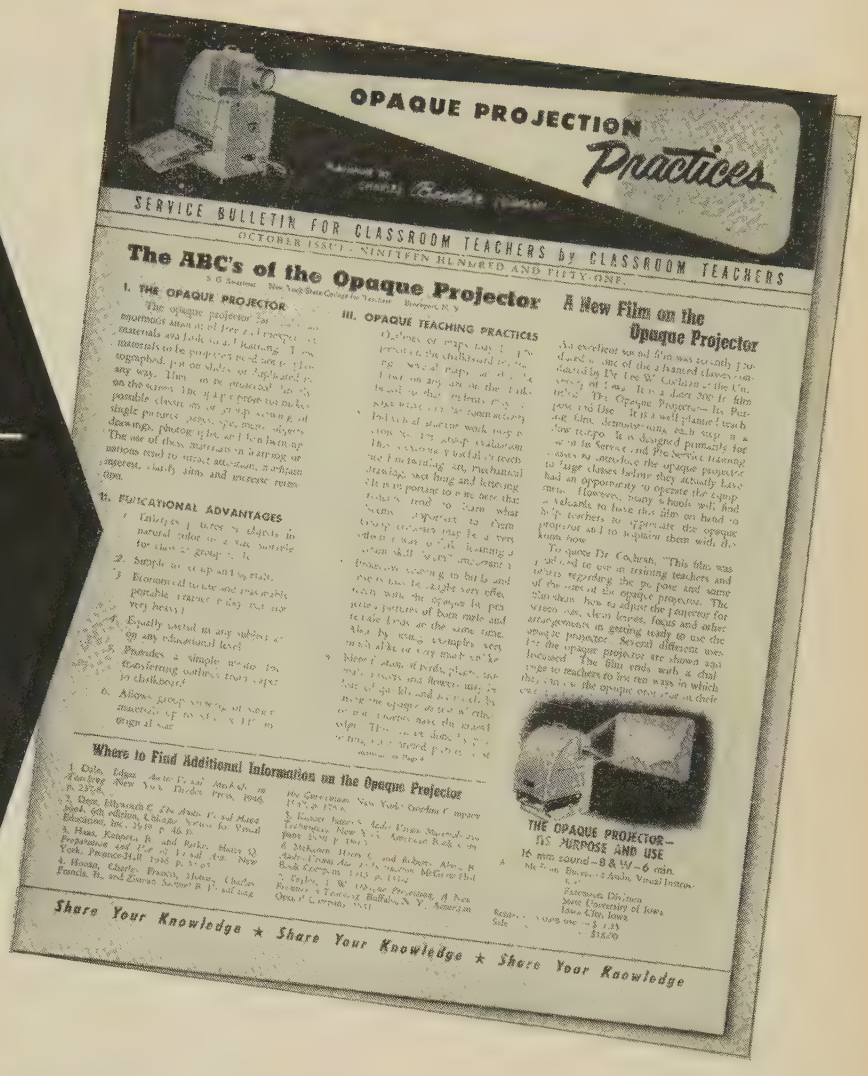
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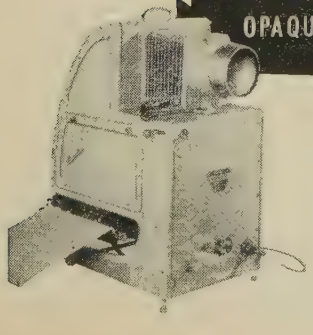

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as a requirement of salvation. They must be led into tithing, if at all, on some other basis.

What Is a Tithe?

Etymologically, of course, a tithe is a tenth, but words have a habit of extending and even completely changing their meanings, and it seems quite possible, as one reads the Old Testament, that the word "tithe" may not always be used with the specific meaning of "tenth," but sometimes with the broader meaning of "offering."

But suppose one accepts the meaning as "tenth." There still remains the question: "A tenth of what?" Does it mean "one-tenth of the money I have," as one denomination is presenting it to its members now, or does it mean one-tenth of one's income? If the latter, what kind of income? All moneys received, net income, or some sort of adjusted gross income?

Certainly, "one tenth of the money I have" is nowhere demanded in the Bible as a general principle. (Jesus on occasion called for all, but never any formal fraction, whatever the size.) It is easy to see why. After ten accounting periods, there would be no practical working capital left. What the law in Deuteronomy says (14:22) is to tithe "all the increase of thy seed, that thy field bringeth forth year by year." Leviticus mentions of the same kind "the fruit of the tree" and adds "the tithe of the herd" (27:32).

Now, the "increase" of Deuteronomy might seem to allow deduction of the seed put into the ground—and probably the fertilizer as well. It is not unreasonable to suppose that it even allowed the deduction of food, shelter, and clothing. Without these, there would be no workers and no "increase." Furthermore, Deuteronomy (12:6-7, 17-18) even seems to say that a portion of the tithes and offerings could be used by the givers (that is, taken back), if offered at the proper place.

To What May the Tithe Be Applied?

Is the church member supposed to give his tithe (however it may be defined) entirely to his church, or may he divide it among various religious, charitable, and educational institutions? In Moses' day, the "church" attended to all "organized" charities; there were no community chests, no National Red Cross, no heart, cancer, or tuberculosis associations to seek part of the tithes that were required of the faithful. The people took their offerings to the Temple, and there were no extra solicitations to disturb their meditations at home.

Nowadays the church does relatively little charity work in its own name, although investigation would probably show that most charity funds are supplied by church people. Perhaps the Church has lost both usefulness and prestige by allowing other organizations to take over what might reasonably be considered a part of its responsibility, but facts must be faced, and the Church has become so divided that it is not now in any position efficiently to care for the material needs of any but the very smallest communities. Therefore, there are surely very few church members who could in good conscience give their whole contribution to their own local church and refer the community chest and other drives to the church treasurer.

Nevertheless, the work of the Church is of the utmost importance, and all sincere members should make their church pledges as large as they can—not as small as they think they can and still remain respectable. An active and effective church would change social conditions so that some of the organizations in the chest group would be called upon for fewer services than they now are.

How Does Tithing Fit in With the New Testament Teaching of Stewardship?

A steward is one who manages property belonging to some one else. Stewardship denotes responsibility for what another entrusts to our care. If we are stewards of God at all, we are handling property none of which is our own. The idea that we should turn over to the Lord's use merely a measured tenth seems to be fundamentally at variance with our complete dependence upon him. The same would be true of any other fraction, however large or small.

But material property is not the only thing we hold to be cultivated for the Lord; he has also entrusted to us time and talents for our use in his service. All of us have the same amount of time, theoretically, but very different amounts

Ministerial Oddities

Selected by Thomas H. Warner

On January 14, 1949, United Airlines said it planned to allow clergymen to ride on its planes at reduced rates. The members of the clergy would have to hold a card issued by the lines to cost $3.00 annually. The newspaper item was headed "Lure Sky Pilots to Sky." The airline company later decided against the clergy tickets.

* * *

Phillip D. Armour, the meat packer, deplored the number of churches in small towns. When a village minister, with four churches at the crossroads, asked him for a donation, he said: "I don't think corners in wheat and pork are in it with the way you fellows are trying to four-corner religion. How much is the debt on these churches all told? You say a thousand dollars would free them? I will give you that much if three of these fellows will resign and the churches will unite."

* * *

January, 1949, robed and masked men strode unheralded into a church service at Chattanooga, Tennessee, causing two women to faint and leaving the minister speechless. There were about twenty of them. Before they left they handed the minister an envelope which he said contained a sizable cash contribution. They represented themselves as "Knights of the Ku Klux Klan." The minister said that a deacon told him he knew where the church might get $1,000 for repainting and redecorating. "I told the board that the minute the church accepted anything from the Klan I would walk out," said the minister.

* * *

The late Judge Benjamin B. Lindsey, of Denver, made a choice betweenfinancial aid from John D. Rockerfeller in a project for extending the juvenile court idea, and the support and friendship of social workers like Miss Jane Addams and others who informed him that they would not cooperate in his extension scheme if he was beholden in any way to Mr. Rockerfeller. It is said he had offered $1,000,000. Judge Lindsey preferred to keep the goodwill of his colleagues and forego the money.

* * *

Although not a church-goer, Peter M. Hurst, eighty-two-year-old retired carpenter, left $5,000 of his estate to three North Royalton, Ohio, churches, in his will.

* * *

Mrs. Lillian Hanna Baldwin's estate was estimated at $200,000 when it was admitted to probate. One-tenth of it was bequeathed to Mrs. Phillip Smead Bird, widow of Dr. Bird, who was minister of the Church of the Covenant, Cleveland.

* * *

From her pew in the ancient parish church of St. Peter, Combe Martin, England, eighty-three-year-old Mrs. Caroline Andrew beamed happily upon her own memorial, as a former rector unveiled and dedicated a $300 stained glass window which she had had erected in the south wall to perpetuate her name.

of ability and material possessions, and the Lord clearly expects returns on what he has entrusted to us in varying amounts, depending upon circumstances —as the parable of the talents teaches.

There is a tendency to consider money entirely apart from our other holdings. Church officers call for a tenth of one's income, but make no specific demand regarding time and talents. Those who use all of their talents and a generous proportion of their time in church work can seldom get credit for these against their assessment of a tithe. Perhaps many industrious church school workers give as much as one-seventh, or even one-fifth, of a normal work week directly to the church. Of course, it must come out of recreation time if one is employed full time at making a living. And very often one's daily job fails to make use of all one's talents; thus one may sometimes use more of his talents in church work than in making a living. This, of course, cannot be measured in tithes, but it should be taken into consideration by the administrators of the local church set-up.

If some of the efficient church workers were to spend their spare time and use their talents in gainful occupations instead of doing church work, they could increase their personal incomes. Of course, the church would suffer greatly from the loss of their talents and time, but still a tithe would satisfy the traditional contribution demands. Other members have little talent for church work but great talent for acquiring material possessions. It seems reasonable that God should expect much more than a tithe of their incomes in lieu of the lack of other service. Their talents could thus be transmuted into the kinds which the church needs through those who are willing to reduce their potential earning power by giving generously of their time holdings to church work.

The tithing of money should be integrated with other phases of service into the whole idea of stewardship—not considered separately—and workers should get credit on the ledger for all they do. Generally, however, it is the workers who give the money too.

Is "Tithing" Proportional Giving?

The main point made by many of those who advocate tithing is "proportionate giving," and perhaps the tithe is mentioned chiefly to avoid complicated explanation. But the concept of the tithe is not a unique one. Different persons have different ideas concerning it. Perhaps 20 to 25 per cent of the members of a fairly well-to-do congregation now claim to be tithers, but what do they mean by tithing? Also, how do their economic situations com-

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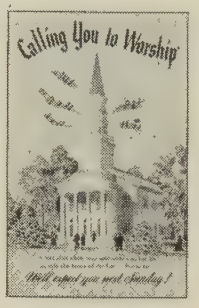

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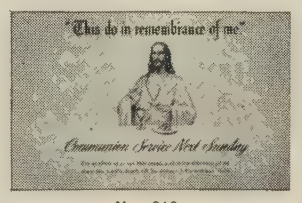

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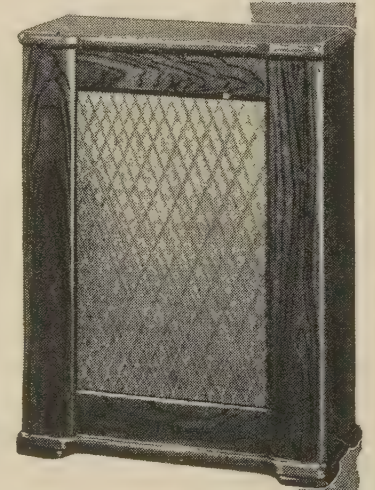

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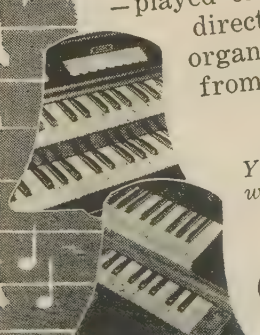

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pare with those of the non-tithers? Do they "tithe" because they can "afford" it? Until the idea of a "tithe" is more clearly defined and a reasonable interpretation of it is more generally accepted, it will continue to be difficult to get any large proportion of Protestant church members to tithe.

It is idle to try to convince many men in the low-income brackets who have growing families that they should give the same proportion of their gross income as the higher salaried man, or the successful professional man, who can take his tithe out of his luxuries rather than out of necessities. Furthermore, it is naive, to say the least, to consider the pay check of the wage-earner or the salaried employee as all "increase," and it is manifestly unfair to require one-tenth of his gross income while allowing the business man to tithe his net profits.

Much could be gained for God's Kingdom by the Church if its leaders would begin to talk of tithing in definite and reasonable terms instead of in general and discriminatory terms. The Federal Government does not assess the income tax on gross receipts, but allows deductions of various kinds before figuring the tax. Those who are rearing families, or who have much health expense, are allowed further deductions. Thus income tax payers are really paying proportionately — "as the Lord hath prospered them." Surely the Church should be no less fair than the Government.

Proportionate giving to the Church should take into account talents and time as well as money, and in the latter case not only the amount of one's salary or weekly wage, but also the expenses necessary to carrying on one's work. These vary widely, to be sure, but salaried men and wage-earners have them as well as merchants, even if they are of different kinds and amounts.

With the ancient Hebrews, the giving of their tithes and heave offerings was an act of worship and discipline. It should be as much so for the modern Christian. But treating wage-earners and salaried employees of the twentieth century as if their economic status were the same as that of the farmers and shepherds who lived in the days of Moses is simply delaying the time when a satisfactory number of them may be won over to this phase of worship and discipline.

If this matter of church giving were discussed openly and frankly, perhaps a reasonable idea of "tithe" could be adopted generally, and more church members be won over to proportionate giving, possibly even to a sacrificial proportion if it were based on an adjusted income and made equitable for all.

Productive Pastures

by Hobart D. McKeehan

SERMON STARTERS

A. Reviving the Dead

Scripture: Ezekiel, Chapter 37

INTRODUCTION: It takes more than energy, vitality, vigor and virility to be a living Christian. It takes more than good food, good climate, good company or good intentions for a man to live as God has designed that he should live. A man may have all of these things and, in addition to them he may have a good education and a good reputation and yet—in relation to God and the ultimate values and issues of life—he may be as good as dead.

The men who in the vision of Ezekiel were likened to dry bones were alive, but in a profounder sense they were dead. Their very life was a living death and not—as for the Christian it should be—a dying life.

THESIS: It is the promise of God—a promise made clear by the prophet—that these men, the living dead, may have imparted to them a revitalized life, a spiritual resurrection. Such, indeed, is the glory and the grace of the Christian Evangel. This is the genius of genuine religion, the result of which is a filial relationship with God, our Father, and a fraternal relationship with man, our brother.

V. 21: The new life will be one of new relationships.

V. 22: The new life will be one of:
1. Purity
2. Holiness
3. Loving obedience

V. 23: The new life will be:
1. Peaceful
2. Fruitful

V. 27: The new life will be rewarded and crowned with divine fellowship, sonship and blessing.

Varieties of Church Members

"I am preparing an address on 'Varieties of Church Members'," writes a reader. "What would you say are the most common varieties?" It is a good question, a real and relevant question. And it merits consideration both in prayer and in the pulpit.

INTRODUCTION: All true Christians are church members, but not all church members are Christians. The New Testament knows nothing about isolated, unrelated Christians. Christian people are living cells within the mystical body of which the living Christ is the head. They live both by faith and fellowship. Pride, not virtue, prompts a man or woman to say, "I am a Christian, but I do not belong to a church." Having studied such people over a goodly number of years I am convinced that the majority are both insincere and dishonest. A minority, it is true, are both honest and sincere. They have been driven from their pews for the same reason that some of our best preachers have been driven from their pulpits, namely, because of the pettiness of church leaders and officials. But, on the whole, my thesis is sustained both by history and experience. It is pride, not virtue, which keeps professing Christians from fellowship in and with the community and communion of the living church. The warning printed in bold letters on my clergy certificate is applicable to many professing Christians: "Not Good If Detached." (Cp, the parable of the Vine and the Branches) * * *

In most Protestant churches of any considerable size there are no less than

1. Those who like to recline. They are the ecclesiastical loungers. They are spectators but not participants. The extent of their churchmanship begins and ends with an annual contribution, usually pitifully small, and an occasional visit to the sanctuary. To use the language of the court room they are witnesses *of* but not *at* the trial. As Dean Inge put it once, they have been inoculated with small doses of Christianity and have become immune to the real thing.

2. Those who like to shine. They will serve as leaders but not as learners. They will sing only when given solo parts. They will perform, but only in a spotlight. They have never learned teamwork.

3. Those who like to whine. Dr. John Timothy Stone once wrote a most interesting paper dealing with disgruntled church members. Like toothache they are all but universal. Both Frederick K. Stamm's *If This Be Religion,* and Canon W. H. Elliott's recent and revealing autobiography entitled, *Undiscovered Ends,* deal with the perils of pettiness and the wrongs done by whiners. The cause of Christ in general

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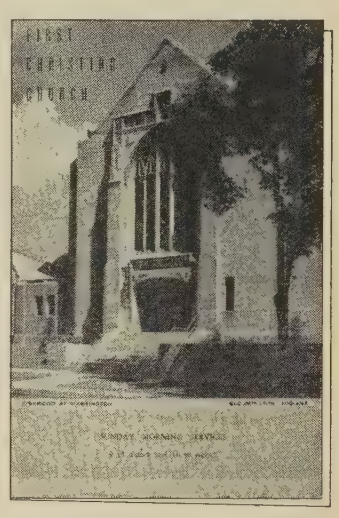

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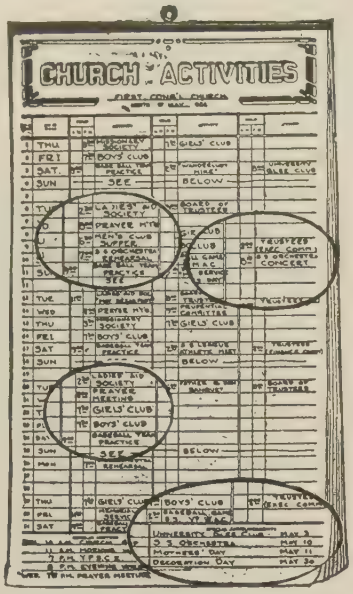

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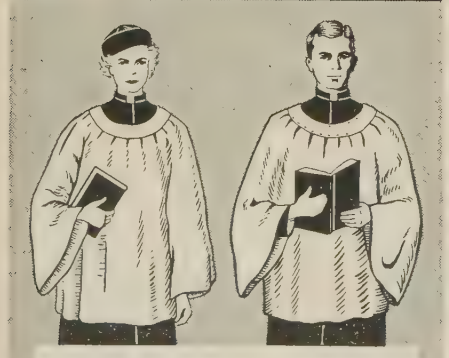

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and the local congregation in particular have no enemies quite so dangerous as the ecclesiastical termite.

4. Those who always decline. If there are members who like to shine—even though they are devoid of much, if any, native luminosity—there are others who, though talented and fully capable, have a fear of assuming positions of leadership. They are good people, many of them, and may be counted upon to serve well within the ranks, but the church is all the poorer because of their shyness and reluctance. Their native talents and manifest abilities are hidden under a bushel. As a consequence some of our potentially best teachers are not teaching and many men and women whose personalities and training qualify them for positions of creative leadership are not to be found in those positions.

5. Finally, there are those who like to work. They are quietly eager to find opportunity, share responsibility and offer their time and talent as God directs them. Through such men and women service becomes sacramental. And of such is the Kingdom of Heaven.

Conclusion: The conclusion is obvious. It is to woo and win members of the first four categories and have them become consecrated and happy members of the fourth.

POETIC WINDOWS

An Intellectual Thing

But vain the sword and vain the bow,
They never can work War's overthrow.
The hermit's prayer and the widow's tear
Alone can free the world from fear.

For a tear is an intellectual thing.
And a sigh is the sword of an angel king,
And the bitter groan of the martyr's woe,
Is an arrow from the Almighty's bow.

—William Blake

Love-Filled

With love
She filled the day * * *
Who crossed her path felt they
Had seen the breaking of the dawn
In gold.

—Elizabeth Humphries

Silence

Down through the starry intervals,
Upon this weary laden world,
How soft the soul of silence falls!
How deep the spell wherewith she thralls,
How wide her mantle is unfurled.

Of all our loving Father's gifts,
I often wonder which is best,—
And cry: Dear God, the one that lifts
Our soul from weariness to rest,
The rest of silence, that is best.

Mary Clemmer

SELECTED PROSE

Ministers, Stewards and Mysteries

One Sunday, in Sunday school, I was doing my best to explain the collect for the fourth Sunday in Advent, where the prayer is for "the ministers and stewards of thy mysteries." Who, I asked the boys, were those "ministers and stewards"? A hand went up at once, followed by the answer—"People like you, sir." To that I could only admit—"Well, yes, in a way." Then other hands shot up and we agreed that clergy and teachers were those "stewards." "But what," I went on, "are the mysteries?" A quick answer laid me flat. "Please, sir, we are." How devastatingly logical and how profoundly true!

What He Left Behind

A bad tempered old man had made himself very difficult in a crowded railway carriage, fussing over his bundles and parcels, complaining of the window up or the window down. At last he got out, collected all his luggage, and demanded of the patient people in the carriage whether he had left anything behind. "Yes, you have," suddenly said a little old woman in the corner. "What?" he asked resentfully, with another quick look round. "You have left behind you a very bad impression!" — W. H. Elliott in *Undiscovered Ends*

Instinctive Belief

Whatever the intellectual doubt a man has about either the existence of a deity, the existence of a benignant deity, or about the validity of the Christian doctrine, he cannot escape his inheritance of faith. In moments of exaltation he will still feel grateful to the Unknown: in moments of terror or despair he will still call upon his Maker for aid. Said a Bible-smasher in Hyde Park, "Look at me! I'm a h'atheist, and I'm 'appy, thank Gawd!" Few rational beings escape the effect of what Arthur Balfour called "the inevitable beliefs." If the heart has its reasons that reason cannot know, the soul no less.—Clifford Brooks in *Tavern Talks*

Religion and Fun

He who has confidence in himself can afford to laugh at himself. He who has confidence in his religious values equally can afford to be gay about them, because he is fundamentally happy within them. When it comes to sheer gaiety, springing from a fully joyous heart and tinged by no bitterness, the religious person has a striking advantage over the irreligious. Compare, for example,

the ebullience and lightheartedness of a Methodist conference, without benefit of highballs, with the forced witticism heard at a Saturday night binge of the leftist intelligentsia. (I speak with knowledge: I have frequented both.) Who has real fun? He who has joy in his heart; and that is he who has religion there. * * *

A gentleman was one of a party of tourists who were being shown around one of the old English cathedrals. Their guide was the verger: one of those grand old men who apparently had been born just about the time that the building's foundation were laid, and who had been growing up with it ever since. Proudly the old gentleman led the visitors through the structure. He dated its every wall and transept and bay and spire, and well-nigh every pane of glass in the great windows. He recited the heroic deeds of the knights of old, whose effigies lay graven in stone upon their tombs. He pointed to the battle flags hanging dusty and tattered from the arches, and spoke of the wars of long ago.

At last he brought the party up to the chancel railing. Now this was one of those old-fashioned railings, with the entry marked on either side by a large, round, wooden knob. Before one of these knobs the verger paused, and portentously cleared his throat. "Now, ladies and gentlemen," he said, "I want you to notice this here post. This here post, ladies and gentlemen, is most important. This here post, ladies and gentlemen, already has been confirmed by two nearsighted bishops."

The bishops then, being nearsighted, had wasted divine unction on dead lumber. So also has the church, whenever it has made its negations an end in themselves instead of a means toward the greater good. But equally has nearsightedness afflicted those who from outside have shared in the error of confusing lifeless wood with human value, and who therefore have concluded that the church contains nothing but lumberheads. Let them correct their vision, as of course the bishops and all we churchmen should too. Let all of us know that God made us to laugh when things are funny. Then, instead of frowning both ways, we can rejoice in fun and games together.—George Hedley in *The Superstitions of the Irreligious*

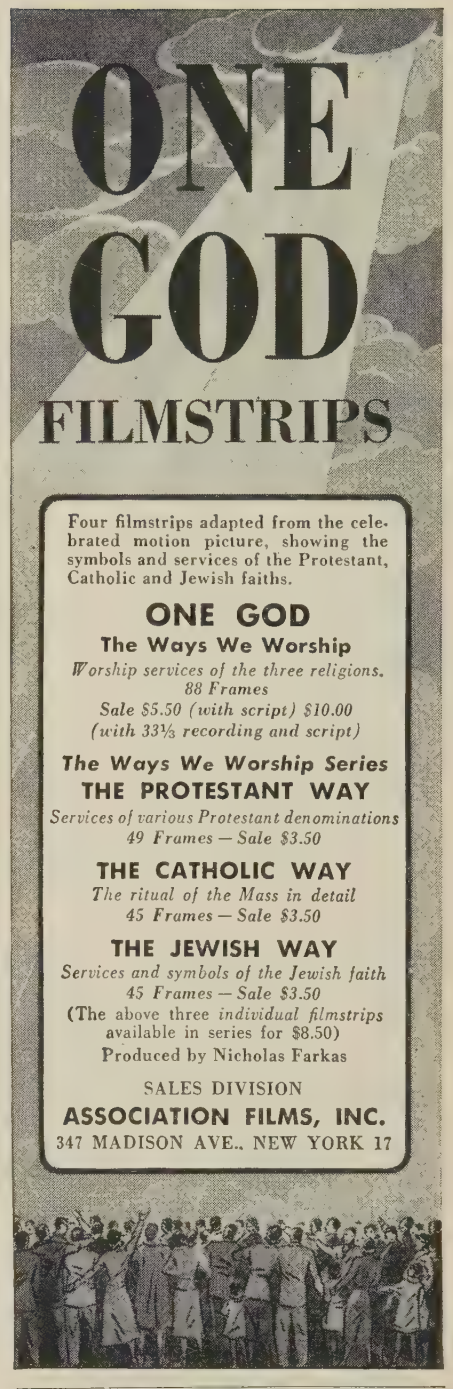
A Woman of Genius

Women of genius are few. If there have been some female stars in science, medicine or the plastic arts, I must be forgiven if I ignore them here, where I pursue only the idea of genius expressed in the word, and in action arising from the power of the word. Reducing then, for purposes of convenience, our discussion of genius in women to her power in and because of words—which is the expressive to reach the inexpressive—and searching for examples of it we find very few.

We know or can argue the reasons—but there is not space to dispute them here. The dying Europe is thick incrustated with the glories of male intelligence and may presently vanish before woman has had time or chance to make her possible impression on the superb, doomed effort — that is clear enough. But, before catastrophe cracks in all our dreaming faces, let us enumerate our precious things and people. Let us say our personal ways, I say, with great regret, that within the two thousand or so years that my very poorly trained vision can take in, genius has hardly ever flowered in a woman. We can jump back beyond those two thousand years and boast of Sappho. But we have only fragments, rumors of her—and in any case we have to wait for a woman to match her until England and the nineteenth century. It is strange; all the variable, definable furies, styles and freedoms could pass over Europe—we could have Virgil, Lucretius, Dante, Ronsard, Shakespeare, Racine, Madame de LaFayette and Miss Jane Austin—but there was still no tracking down of a woman who could be called genius until Emily Bronte's burning shadow flung out. Not as broken, not as indefinable as Sappho's, but strangely sympathetic to her legend, and just as unsatisfactory. And they are the only female geniuses of her recorded literature.

But, for our consolation, there have been women who, had they not been too large and too much perplexed by the old dilemma of being women, might have been almost as immeasurably great. However, the trouble about genius, if we must define it—and here, in relation to Teresa of Avila, we must try to—is that there must be no "almost" about its quality. Sappho and Emily Bronte were both lucky in the shortness and veiledness of their lives. We know nothing about either of them—and each has been able to inform us nevertheless of her immortality. That is wonderful—that is, in fact, what it is to be a great poet.

Now we must face my complicated exception. Teresa of Avila was not a great poet. But she was a formidable writer of prose. Indeed, in certain difficult passages of expression, passages luminously great * * * we hear a great poet who had to be used in another field of genius. Even so, her prose, for all its marvelous accidental beauties, does not *qua* writing, entitle her to be called "genius" any more than would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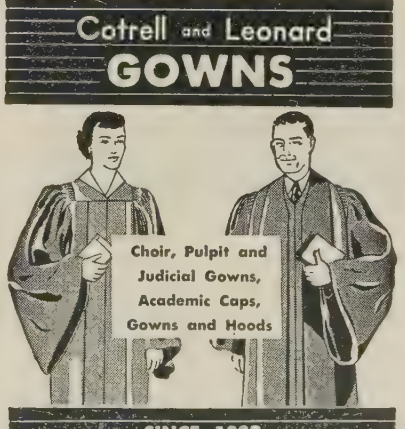

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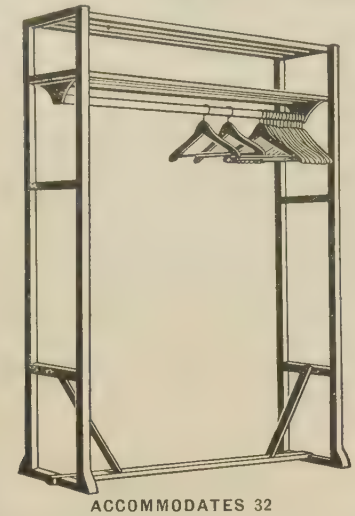

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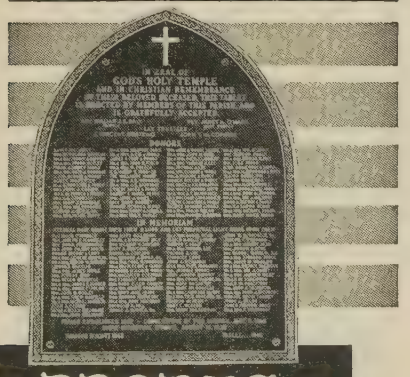

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the writings of Catherine of Siena, brilliant as they were, entitle her to the word genius in literature. But these two women were geniuses in their lives—and our only reason for being sure of that is that we can read their records, their thoughts, their reasons; we can get their *apologia* for their extraordinary conduct of life from their own vibrating words. Teresa, who could have been, was that her impulse, a literary genius, was in fact a woman of genius who had other than literary business, and who used words, which were indeed her easy slaves, only for purposes which had nothing to do with literature, but solely with God. (God, if I may say so without disrespect, was very lucky in his random, witty gifted Teresa)—Kate O'Brien in *Teresa of Avila;* Sheed and Ward; $2.

Our Patrimony

Men who regret the past (that is, nearly all men who know what the past was), will perpetually strive in spirit if not in action to restore the lost thing even as it was, even in its particular ornaments and adjuncts, though it is hopeless, as we all know, it is not therefore futile, for if the attempt were not made the surrender would mean that the spirit of man had accepted the challenge of time, and if the spirit of man were to accept the challenge of time it would have abdicated: it would have lost its sovereignty. No, we do not restore the past because we cannot; but by a desperate effort to restore it we maintain the continuity of life. See how abject, how despicable, are all things which boast that they are wholly new; that they owe nothing to tradition. See how lacking they are in sap. How tasteless and often how insane. Hilaire Belloc in *Places;* Sheed and Ward

The Lord of All Life

In this country the danger that confronts us lies in the direction of the complete autonomy not so much of a political ethic as of an economic ethic. There are still a surprisingly large number of Christians who hold the view that the church has nothing to do with the economic order, that its functions are purely spiritual, that it should speak to men about God and prayer and faith, comfort them in their sorrows, provide them with resources for life and for character, but not concern itself with labor-management relationships, or wage levels, or collective bargaining, or the great burning issues of our day, on which hinges the future of our civilization, the issue between Communism and Capitalism. But the church, if it is to be true to its mission, can no more abdicate from the economic than from the political sphere. Its function is primarily spiritual but not solely spiritual, and not spiritual only in the otherworldly sense. The houses men live in, the places where they work, the schools their children attend, the economic order which conditions their lives—ought not these to be the concern of the church? To have your own house governed honestly, to have it kept clean and wholesome, is a Christian duty. To see to it that your city and your country are honestly governed, and kept clean and wholesome, is a Christian duty too.

This is the teaching of the New Testament. It visualizes Christ as supreme in public as well as in private life. All the provinces of life are provinces in which his authority is to be recognized and his will obeyed. As Studdert-Kennedy put it, "He is lord of the mill as of the minister, and as much concerned with the counting house as he is with the cathedral." The church is guilty of dereliction of duty if it does not actively concern itself with all the interests and occupations of men, and in politics and economics Christians should be found serving and honoring him.—Robert J. McCracken in *Questions People Ask;* Harper and Brothers

BOOKISH BREVITIES

When, several years ago, the comparatively youthful Scotsman, Robert James McCracken, accepted a call to become minister of Riverside Church, New York, there was much speculation concerning the fate of a man who would venture to become successor to Harry Emerson Fosdick. Of course, no genius, in whatever field he may work, is ever succeeded in the sense that his individual genius, often so solitary and unique, is prolongated by another. Nevertheless, the choice of Dr. McCracken as Dr. Fosdick's successor was a most happy one. By virtue of his own gifts and grace Dr. McCracken is taking his place among the peers of the American pulpit, and it is with appreciation and enthusiasm that we welcome his first volume of sermons, *The Questions People Ask.* The thought is provocative, the illustrations aptly chosen and the applications relevant and revealing (Harpers; $2.50) * * * *The Superstitions of the Irreligious,* by George Hedley, chaplain of Miss College, Oakland, is a splendid piece of apologetic. It is profound, logical and hard-hitting. There are no superstitions quite as superstitious as are those of the professedly irreligious—especially of those unwise wise birds who boast of having surrendered their belief in the basic fundamentals of Christian

doctrine. Why have they done this? Because of the erroneous ideas that religion is an escape-mechanism; that it is necessarily at odds with reason; that Christian idealism is impractical; that Christian values can be achieved without, or in isolation from, Christian faith; or that religious people are inhibited and gloomy. I commend this book as an intellectual stimulus and a spiritual tonic. (Macmillan; $2.50) * * * The observations of a quarter of a century as a medical practitioner—and a very successful practitioner—lie behind the writing of *How to Keep Fit Without Exercise*, by Peter J. Steinchron. The eminent doctor does not minimize the value of exercise, even strenuous exercise, for the young. What he insists upon is the foolishness of strenuous exercise during and following middle age. For the professional man or woman rest, he says, should begin at forty. After forty the most important factors contributing to longevity and happiness are not varieties of muscle mauling but, rather, relaxation and contemplation. Of course, some exercise is essential, but it should be mild and un-selfconscious. And this means that the flower garden and potato patch are better for health than the golf course or the tennis court. You will read this book—and laugh. But it will be wise laughter (Wilfred Funk, Inc.; $2.95).

ROCKEFELLER FOUNDATION TO FINANCE NEW STUDY OF RURAL CHURCH

Columbia, Missouri—The Rockefeller Foundation has made a $51,245 grant to the University of Missouri here to finance a four-year scientific study of the rural church as a social institution in this state, Dr. Frederick A. Middlebush, university president, announced.

The study is to be conducted by the university's department of rural sociology under the supervision of a technical committee headed by Dr. C. E. Lively, chairman of the department of rural sociology and director of the university's Institute for Research in the Social Sciences.

"There has not been an important scientific study made of the rural church as a social institution anywhere in the United States within the past 20 years," Dr. Lively said.—RNS

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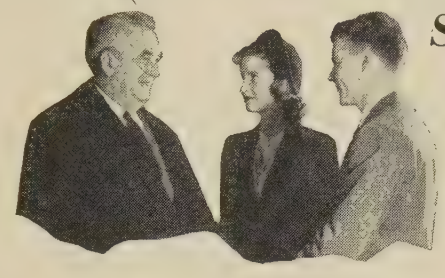

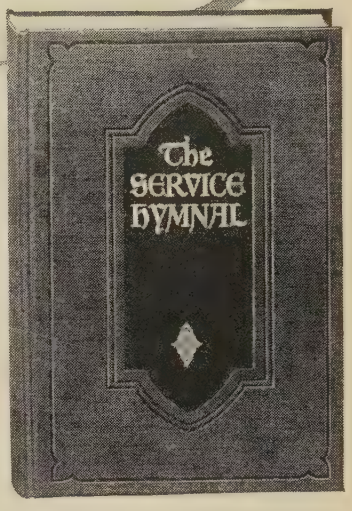

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CONTINUE THE FAMILY CHURCH

A Father-and-Son Church*

by Ralph A. Felton

WHEN the sons of the Brethren families of South Waterloo, Iowa, come home from college with their new wives they don't need to hunt for a job. Thirty-six father-and-son partnerships are in full swing in this one community and the son or son-in-law begins at once to work for himself, to manage his own farm business.

The fathers build a new home for their junior partner alongside the old farm house, or, as in twenty cases the older folk have built a house for themselves near the open-country church and moved off the farm to turn the place over to their sons.

One Sunday school class of young married couples has fifty members, another has seventy. The family pews contain not simply one family, but father, son and grandfather.

This is a modern rural community of one entire township, with only one church in it. The consolidated school with its homes for the teachers is across the road from the large brick church. For nineteen years Iowa State College has awarded this church of 475 members a "Certificate of Merit" for "rural community service."

When the first Brethren family came here in 1856 in a covered wagon with their household necessities including a spinning wheel, iron kettle and some chests, they cut and sawed the lumber and built their new home. The next family made their way from the depot on foot over the raw prairie, he carrying the luggage and she carrying their eighteen-month-old daughter. By the time eleven members had arrived they organized a church, rotating the services around in the different homes. When the crowd became larger they met on successive Sundays in the four school houses. New barns were dedicated by "Love Feasts." Religion and farming were interrelated. They spent three years, from 1867 to 1869, building their first church. In 1913 they built their present large brick building, said by some to be the best-equipped rural church in Iowa. Agriculture and religion has been a large part of the entire life of this community. One lazy farmer who had just moved in said of his neighbors, "All the people care for here is to farm and go to church."

These Brethren from Pennsylvania with a common background and sturdy character were able to work collectively as well as individually. At corn picking time the early settlers picked their corn together. In 1873 they organized a Farmers' Mutual Fire Insurance Company with the pastor as the first president. This company now covers sixteen million dollars worth of property throughout Black Hawk County.

In 1900 some sixty farmers organized a local telephone company and built their own lines.

The church is at the center of the entire life of their community. The presidents of the Farm Bureau, of the Garden Club, of the Breeders Association, the Four-H Clubs and the W.C.T.U. are usually chosen from active members of this church.

*Reprinted from "A Gospel of the Soul" by Ralph A. Felton. Published by the Department of the Rural Church, Drew Theological Seminary, Madison, New Jersey. The paper bound book will be mailed to any reader making request of the author at the address given at the price of forty cents.

The South Waterloo Church of the Brethren has twenty rooms and 475 members. For nineteen years Iowa State College of Agriculture has awarded it a "Certificate of Merit" for "rural community service."

A community literary society was organized in 1908 and for seven years it promoted the centralization of schools. In 1915 the ten schools of the township were consolidated with four high school years added. This school, located at the center of the township across the road from the church, has turned out over five hundred high school graduates. A poll of the community shows that 104 persons have attended a Brethren College, thirty attended state colleges, twelve did post graduate work, ten became nurses, nineteen became ministers and eight went to the ends of the earth as missionaries.

In many communities when the farms become mechanized they become larger which means fewer families in the community. The new tractors have no children to send to Sunday school. The young people in many places are "tractored out" of the community.†

The South Waterloo farmers know that in order to have a rural church they must have people, and in order to have people they must have land, and without land they would soon find themselves without people. As they have mechanized their farms, they have added livestock instead of acres. The father-and-son agreements provide jobs for all.

One of the men has three sons, each of whom he takes in partnership with him as they become of age. The eldest is responsible for all the machinery. He does all the custom work—bailing, combining and corn picking. The second son does nothing but field work on the home places. The youngest son cares for the livestock. They have 520 acres of land, 30 head of registered Brown Swiss and feed several hundred head of hogs a year. They have one farm account, pay themselves out of this account, and all have separate accounts in another bank. The oldest boy is married and has a fine home. The second son is soon to be married and the father is remodeling a house for him. The father is building the houses on the land so that the farm can be divided into three parts when the parents are gone. The high cost of modern farm machinery and of livestock would make it impossible for any one of the sons alone, without the father's help, to get started in mechanized farming with purebred livestock as

†On the question of farm mechanization, perhaps some comparative figures on specific types of equipment will best indicate the progress that has been made in the ten-year period between 1940 and 1950. Tractors on farms have increased from 1,545,000 to 3,825,000; grain combines have increased from 190,000 to 650,000; mechanical corn pickers have increased from 110,000 to 410,000; milking machines have increased from 175,000 to 710,000; and farm motor trucks from 1,047,000 to 2,200,000.

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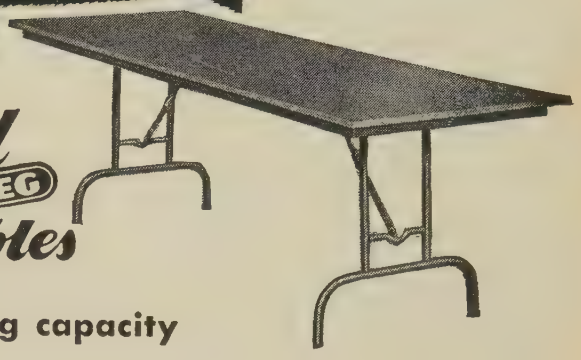

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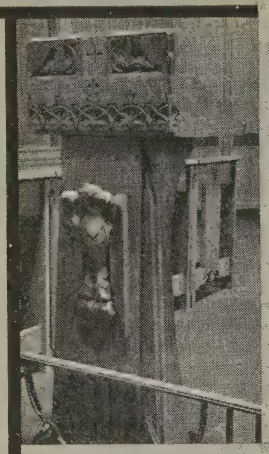

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these three young families are now doing.

Another father paid his son wages for three years after he returned from the College of Agriculture. With his wages the son bought a one-third interest in the livestock. They feed about 200 cattle and 800 hogs. The father pays all the hired help and owns all the machinery. The son is the bookkeeper and all income goes into the farm account. If he writes a check for himself for $500 he writes another for his father for $1000. This autumn the son and father are going on a 50-50 basis. The son has already bought and paid for 80 acres. The father has built a new house on the farm in which his son lives. The father is active in the church, and the son is an officer in the Men's Brotherhood of a hundred members.

One farm of 235 acres near the church has been in the same family for 93 years and according to the present plan it will continue there. One son is farming it and his brother who is a college teacher is provided for in the father's will but the land stays for the family who tills it.

Another father has his two sons in partnership with him. His two daughters have married ministers. The church is not losing the young people from this home.

One son worked on salary for his father. Then the father gave him a half interest in everything. This next year they are agreeing on a set price for the farm and the son will pay the father annually a definite amount like rent as long as the parents live after which it will all belong to the son.

One family had nine children, three of whom went to the mission field. One son bought out the other heirs and took his son in partnership with him on a one-third basis. Now his son has bought a half interest in the business and the father has retired to one of the houses next to the church. The other brother is pastor of the Panther Creek Church of the Brethren in Iowa, which has an active Placement Committee to help young families buy land in that parish.

"We have between thirty-five and forty father-and-son partnerships," the pastor, Mr. Clarence Sink, reports.

"In these partnerships," he explains, "we have been able to keep both sons and fathers and in many cases sons-in-law and grandfathers."

Mr. Sink gives much credit to his predecessor, Mr. W. H. Yoder, for his help in developing these father-son agreements.

In many cases they start out with the father hiring his son, paying him wages and a bonus.

Then the father may rent an adjoining farm for the son, both using the father's machinery. This gives the son a place to live if he is married.

Often the father gives his son a one-third interest in the machinery and livestock in lieu of salary. Soon they go on a 50-50 basis.

Before long the son owns all the equipment and pays rent to his father for the farm. By this time the father may retire to one of the houses near the church. The rent provides for the parents as long as they live. The father states in his will how the son may pay off the other heirs.

"We discuss these things in our Men's Brotherhood," explains Mr. Sink, "where we have about a hundred men and boys. We have a night school running about 20 nights at the high school each year where such things are discussed. The fathers come and bring their sons. At this school the sons find that their dads are not as far behind on things on the farm as they had thought. Then we have tours to the most modern farms in the county, the fathers and sons go together, sometimes two or three hundred on one trip."

"It has been my observation," explains Mr. Sink, "that father-and-son partnerships are one of the finest ways to keep the children, parents and grandparents together and to save the land and the people for the church."

The new brick church was dedicated on Thanksgiving Day in 1913. The next year the first house was built near it by a retired farmer. Now about 30 families live in a cluster of houses near the church they love and many of them near their sons and daughters whom they have left on the family farms.

It would be a mistake to think of this as a "retired community." This church of 20 rooms and 475 members specializes in youth. Neither should we think of it as provincial. The offering on the fourth Sunday of each month goes to the local church and the local pastor, but the other three offerings each month go to support three missionaries and a variety of benevolent projects both at home and abroad. Beside the door as one enters this church is a large bronze plaque with the names of eight missionaries sent out from this congregation.

These families have kept their sons and daughters on the land and kept their church strong. They have also sent out their share of workers to all walks of life.

Good agriculture, strong family life and vital religion at home is necessary

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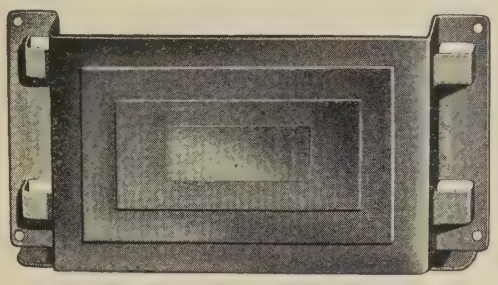

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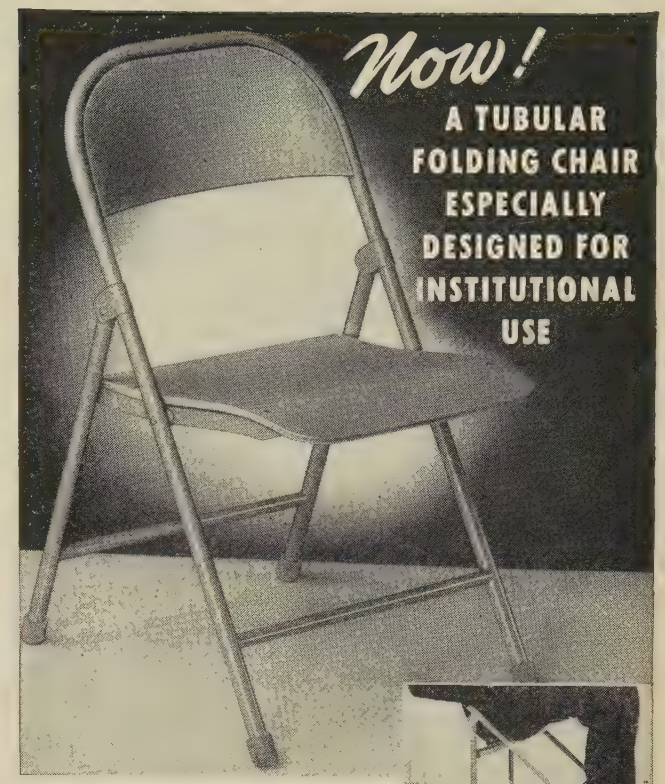
in order to send out sons and daughters who will bring peace and good will in our warring world. Many families here illustrate this point. One only will be given. The father has 36 registered cows which would take $500 each to replace. One of his sons is in partnership with him and lives across the road on a 200-acre farm worth $400 an acre. The other son, a graduate of the State College of Agraculture, is an American representative on the Food and Agricultural Organization of the United Nations working first in the Far East and now in Europe. The daughter is a director of religious education in a Pacific Coast state. One is an expert in agriculture, the other in religious education. The father continues to teach the Bible class in his home church. His wife continues to keep the flowers growing in front of the old homestead. Both keep their children's needs and interests fresh through words and prayer.

The records of this community mention the name of an old bachelor of pioneer days who had a hobby of gathering seeds and growing maple trees. When the first church was completed in 1869 he offered the church people all the maples they wanted. So they set a day and came with wagons and shovels and dug the maple trees and planted them in three sides of the church grounds. Forty large maples today still lend beauty and comfort to this churchyard.

These stately old maples close by this house of God typify the sturdy lives of this farmer congregation, this father-and-son church, which is preaching and practicing its gospel of the soil.



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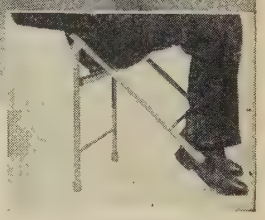

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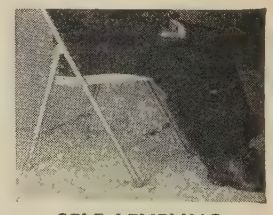

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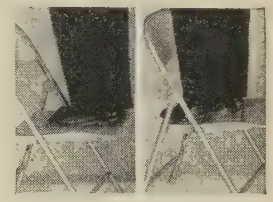

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A CONSECRATION SERMON FOR THE CHURCH SCHOOL STAFF

"The Truth Shall Make You Free"

by Thomas Franklyn Hudson *

Ye shall know the truth and the truth shall make you free.—John 8:32.

I ONCE read a story about a British boy who was attending a school in Germany. One day the school teacher asked his class, "What is the highest virtue?" The children all replied in unison, "Obedience!"—all except the British boy. "Well, what do you say?" asked the school teacher. "Truth, sir!" was the boy's reply. And the boy was right. Obedience of itself is no virtue. Millions of Nazis were obedient to Adolf Hitler. Other millions of Fascists were obedient to Benito Mussolini. Millions of Communists today are obedient to Josef Stalin. But blind obedience to external authority may lead a nation to disaster. It may also lead an individual to ruin.

This applies not only to the political sphere. It also applies to our religious life. Why do we believe what we do? Do we merely accept the authority of a Pope or even a Protestant church? Or do we test the teachings of our faith by our God-given reason and intelligence? Do we believe what we do because we have been told by somebody else that we must believe it? Or do we believe it because we know from personal experience that it is true?

I am often troubled by the glib way in which church people sometimes bandy about cliches and phrases which have become accepted as basic tenets of our religious faith. Sometimes I have the feeling that these people use them with little or no conception of what they really mean. May I be very specific this morning and indicate a few?

I

Take, for example, the simple statement, "the Bible is the inspired Word of God." If you were to ask these teachers who have been consecrated this morning if they really believed that statement, they would unhesitatingly and sincerely and honestly all reply, "Of course, we do." If we were to take a poll of this congregation right now and ask for a show of hands on the subject, there would be very few who would hesitate to give an affirmative answer. If you thought for a moment that your minister did not believe it, you would not hesitate as soon as possible to ask for his resignation. As far as that goes, however, you can put your mind at rest. I believe with all my heart that the Bible is the inspired Word of God.

And you say that you believe it, too! But why do you believe it? Is it merely the intellectual acceptance of something you have been taught from your childhood? Do you believe it only because the church teaches it, or have you proven it to yourself by your own personal experience? Unless you have really discovered for yourself that the

*Minister, First Presbyterian Church, Oakland, California.

Bible is the inspired Word of God, it will not mean very much to you to go on repeating that it is. You Sunday school teachers, unless you have a personal foundation for accepting the Bible as the inspired Word of God, you will not be able to convey that truth to the children whom you teach.

But how can you know that the Bible is the inspired Word of God? Have you ever lost someone that you loved more dearly than life itself? Has the warmth gone out of the sunlight for you and have the everlasting hills lost their beauty for you because of the departure of someone who was closer to you than your own breath? Where then did you go for help? Did you open God's Word and read, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"? If you have had that experience, then you know beyond the shadow of a doubt that the Bible is the inspired Word of God.

Or have you ever been discouraged, disappointed by the unfaithfulness of a friend, betrayed by someone whom you trusted? Have you ever felt deserted by all your friends when trouble has assailed you? And then have you turned to your Bible and read, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light"? And have you then accepted that gracious invitation and cast your burden upon the Lord and felt within you that peace which passes all understanding and which only God himself can give? If you have had that experience, then there is no doubt in your mind that the Bible is the inspired Word of God.

Or have you ever done something that you wish with all your heart that you had never done? Have you ever committed a sin which haunted you and gave you sleepless nights and anguish of conscience? And have you tried every possible way to get release from that horrible feeling which has assailed you? And then have you opened your Bible and read with the great Apostle Paul in his Epistle to the Romans, "the good that I would I do not: but the evil which I would not, that I do. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord"? And then have you prayed with the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of my salvation, and uphold

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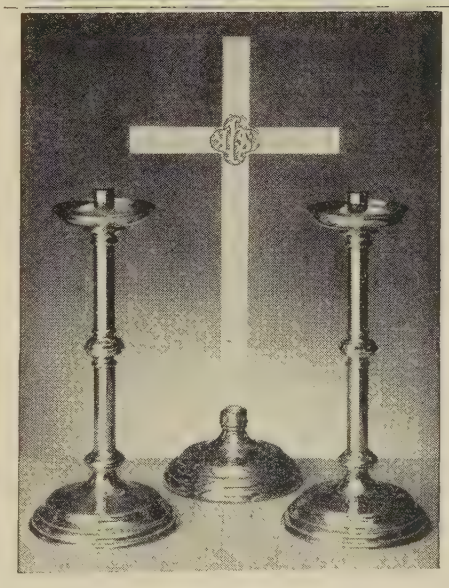

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me with thy free spirit"? Ah, friend, if that experience has been yours, you know that the Bible is the inspired Word of God, and no one can argue you away from your conviction.

"Ye shall know the truth and the truth shall make you free." But you must know it from your own experience. Otherwise, it will have no real meaning for you, and you will merely be repeating a shibboleth that sounds very orthodox but has no counterpart in the deep chambers of your soul.

II

A second statement which we often make in church and which is considered a basic tenet of our Christian faith is "Jesus Christ is the divine Son of God." Here again, you Sunday school teachers are saying that to your pupils in every class session. You parents are repeating it to your children. But why do you say it? Is it, once more, something that was taught to you, and are you merely telling the children what has been passed on to you by somebody else? Or is it something which you have found out for yourself?

How do we know that Jesus Christ is the divine Son of God? May I use a very imperfect analogy? When I went to Chicago to enroll as a student in the theological seminary, one of my good friends who was a minister in Los Angeles told me that I should get acquainted with a certain pastor in the city of Chicago. "He is a great soul," said my friend, "and he will teach you more by his friendship than you will learn in the classroom." When I went to Chicago, the pastor was only a name to me. My friend told me that he was a great minister, but I only had his word for it, and the words of others who knew him.

However, after I became settled at the seminary, I went out to see this man. It was arranged that I should spend my Sundays working in the church of which he was the pastor. He became my friend and counsellor. He invited me to attend the session meetings of the church. He invited me to his home, and I became acquainted with his family. I saw first hand the measure of his life, the loving care which he devoted to the members of his congregation, his concern for their spiritual welfare, and his great pastoral heart which made him indeed a shepherd to his flock. After that, when I returned to Los Angeles and my friend said to me concerning this Chicago pastor, "He is a great soul," I knew what he meant.

Now that is but an analogy and a very imperfect one concerning the truth of the statement, "Jesus Christ is the divine Son of God." I was taught that statement in Sunday school myself. But did I really know it? No, I accepted it on the authority of my teacher, my pastor, my mother. But when I make that statement today, I make it with a more real understanding of what it means. For I myself went through a period of doubt about Jesus. I became the victim of college sophistication in which I went through a time of questioning in my own heart. Was Jesus really the divine Son of God, or was he just a good man who taught some very idealistic but unpractical stuff about loving your enemies and not being concerned about tomorrow? Had the church built up its whole system of theology on wishful thinking and beautiful platitudes?

To satisfy the yearnings of my own heart, I went back and read the Gospel records. I read them as I would read any biography. I first read the Gospel of Mark, which was the first one to be written and which is the most direct account of the life of Jesus. And then I read the Gospels of Matthew and Luke, which supplement Mark's Gospel by giving us many of the words and teachings of Jesus which Mark in his shorter form omits. And then I read the Gospel of John, which has still more of the words of the Master and is written from the standpoint of one who saw Jesus in a different light from the others. As I read, I prayed that God would enlighten my understanding of what I read. I did not pray that the picture of Jesus which the church had taught me would be confirmed. I prayed that I might know the truth about Jesus. And the more I read, the more my heart became gripped with the conviction of the centurion who stood by the cross, "Truly this was the Son of God."

Do you believe that? If you do, why do you believe it? Have you discovered it for yourself or do you merely believe it because somebody else told it to you? "Ye shall know the truth and the truth shall make you free."

III

Finally, a third statement which we often hear and to which we commonly assent is that "the Church is God's divine institution on earth." And you Sunday school teachers teach that to our children! Even in the primary and kindergarten departments, you bring the little tots into this Sanctuary and you tell them, "Now, children, this is God's House. We must be very reverent when we come in here. You boys must take off your caps and show respect to God, and all of you must be very quiet and not whisper or fight with one another."

(*Turn to page 58*)

Editorials

(From page 8)

lishing houses are corporations "for profit" but the nature of the journals issued—designed for group use gives them exemptions from the higher rate. I think this is all right. These and similar houses have made definite contributions to the religious life of America. I feel that they should be able to compete on even terms with denominational publishing houses in selling religious literature. Of course the mail subsidy does not give them that equality. They pay corporation and income taxes from which the denominational publishing houses are exempted.

Now that we have these two classifications out of the way there are still a few publications, published by individuals or corporations, which must pay the increases. Unfortunately, or fortunately, *Church Management* is among these. Unfortunately because it increases the cost of mailing when we are pressed by increases in many other areas. Fortunately, for it emphasizes a moral principle which *Church Management* has followed throughout its entire life.

But a second, and more serious discrimination, is found in the new law. That is the exemption given non-profit organizations in third class mailings. Third class is the section under which most subscription solicitations are made. The old rate was 1c per ounce when the letters were assembled, segregated and mailed at the post office. The new rate is 1½c per ounce, an increase of fifty percent. But non-profit organizations are exempted from this increase.

In other words a subscription mailing of 100,000 places will cost *Church Management* $1500 in postage while the cost to most of our competitors will be but $1000. Most publications, including ours, will spend more money on subscription solicitations than for second class mail.

We have never sought any kind of subsidy—from government, church or wealthy angel. The theory here is that we must produce a magazine which can stand on its own and sell itself on its own merits. We have never permitted our advertising solicitors to seek customers on the pious argument that we are a religious publication and, as such, have a right to solicit gifts. If we cannot make advertising pay for a client we do not seek his space.

Living in a day when thinking has gone socialistic we, in *Church Management* maintain

(Turn to page 59)

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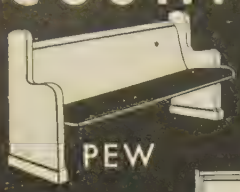

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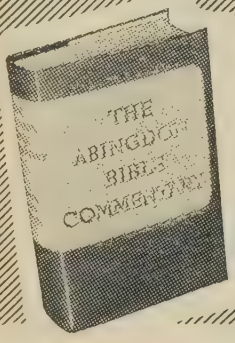

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The Truth Shall Make You Free

(From page 56)

Yes, we would take violent exception to anyone who would challenge this conviction of ours. But, once again, why do we say it? How much do we really believe it? When we add up the time and money and effort that we expend on the church and compare it with the amount of time, money and effort that we utilize on merely secular affairs, does it demonstrate beyond the shadow of a doubt that we really believe that the church is God's divine institution on earth? Are we really and truly convinced that God intended his church to be the means of declaring his Presence in the world and that it is the institution which he founded for the proclamation of his Word and the salvation of souls? My friends, these are not academic or theoretical questions, but matters that take us to the real heart and core of things.

Have you found in this, your church, the place where you achieve the supreme satisfactions of life? Have you discovered that this is the place to which you may bring your griefs and cares, your worries and your anxieties, and find your burdens lifted as the morning sun disperses the fog? Have you discovered the greatest thrill in life which comes from bringing other individuals who have been trying to live their lives by their own standards into the fellowship of those who are trying to live by the standards of Christ? There are men and women in this congregation this morning who have done that, and their radiant lives attest to their conviction that they really and truly believe that the church is God's divine institution on earth.

Oh, I know, we have others on the roll of the church who have not done that. They come here on Sunday mornings to listen to the beautiful music and with the hope that the preacher will say something that will cheer them up. In the latter respect they are usually disappointed, because this preacher agrees with Dr. Ralph W. Sockman who once said, "The function of a minister is to comfort the afflicted and to afflict the comfortable." Many of you who are here in these pews this morning think you need comfort, but what you really need is affliction. You are self-centered, selfish, and overwhelmingly concerned with your own personal welfare. To you I say that the church is not intended to be a beauty shop where your shallow souls can be prettied up and made sweet by sacerdotal mud-packs. The church is more like a turkish bath where your souls are submitted to the steam of God's purifying grace which alone can save your souls!

Do you believe that the church is God's divine institution on earth? Others have found it so, but they have not made that discovery by hearing someone else declare it with their mouths. They have made it by putting their energy, their time, their money, and their service into the church and have discovered that only by losing their lives can they really save them. "Ye shall know the truth and the truth shall make you free." But the pursuit of truth is never any easy matter. It is not an "arm-chair" discovery that we make sitting by the fireside with our pipe and bedroom slippers. It is wrought only by struggle, prayer, faith and hard work. God help you to discover it! When you do, it will be a new day for this church, and it will be a great day for you!

NEW YORK SCHOOL BOARDS APPROVING PRAYER PLAN

Rochester, New York—The Rochester Board of Education approved a recommendation of the State Board of Regents that each public school session be opened with a prayer.

Superintendent of Schools James M. Spinning appointed a committee of principals to study how and when to start the prayers in Rochester schools.

Meanwhile, the village of Dansville, forty miles from here, has already put the suggestion into action, its public schools opening classes with this prayer:

"Almighty God, we acknowledge our dependence upon Thee and beg Thy blessing upon us, our parents, our teachers and our country."

Other communities and school districts which have approved the Regents' recommendation include: Syracuse, Utica, Yonkers, Lockport, Hamburg, Olean, Elmira, Canandaigua, Salamanca, Homer, East Herkimer, Guilderland, East Greenbush, East Nassau, Averill Park, Chatham, Poughkeepsie, New Rochelle and South Colonie.

Approval by the Rochester board came several days after the directors of the Federation of Churches of Rochester and Vicinity had endorsed the Board of Regents' recommendation.

In a statement expressing appreciation for the Regents' proposal, the federation directors said: "The separation of Church and State, as provided for in our constitution was designed to prevent institutional entanglements, not to separate religion from life nor to erect a barrier between children and God."

In New York City, the Federation of Parent-Teachers Associations of Staten Island (one of the city's five boroughs) endorsed the proposal, while the New York Teachers Guild voted to oppose it.

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Editorials

(From page 57)

our belief that the old American, and we think Christian, principle of free enterprise. We are rather proud to be classed with the great group of American publications which can assume increased mailing rates and we definitely would refuse to join any group which seeks to petition Congress for the exemptions mentioned above simply on the ground that we are a religious publication.

The publisher of *Church Management* has never felt that organized religion is the financially fragile thing that many churchmen indicate. Today, certainly, there is no reason to feel that organized religion cannot stand on its own feet and pay its own way without seeking financial subsidies from the state.

The publishers of *Church Management* will not die rich you can be sure of that. But we shall, I think, to the end of life maintain the effort to give such service that we can thrive in an era of stiff competition. For the comfort of our readers we will assure them that we see no reason to believe it will be necessary to increase subscription rates during the first half of 1952.

Church-State Separation

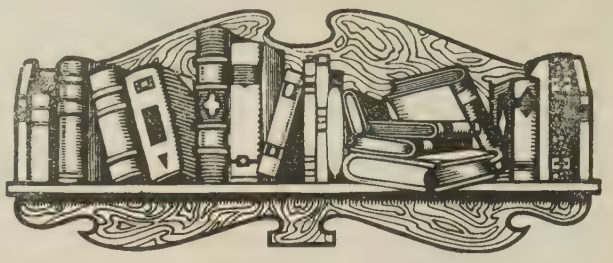
DO not make the mistake of thinking that the American concept of separation of church and state sprang full grown from the brains of our Puritan fathers. Far from it. They believed in church establishment, made church membership a condition of citizenship, and so automatically barred Catholics and Jews from civic participation.

Do not make the further mistake of thinking that an appointment of an ambassador to the Vatican is the crux of the whole issue. Or that public school buses for parochial school children is the important thing. These are important, but incidental to the entire issue.

The American idea of church-state separation has developed through the years of necessity. Starting with Thomas Jefferson and James Madison in the Virginia colony we have learned that in a democracy complete separation is necessary for public peace.

Wise Americans of every religion represented will insist that their groups keep their skirts clean in this respect. Under our philosophy churches have enjoyed a prosperity and freedom un-matched in any other period in history or place in the world.

NEW BOOKS



The Faith of the Church

Democracy and the Churches by James Hastings Nichols. Westminster Press. 298 pages. $4.50.

Here at last is a definitive study of the relation of democracy and Christianity comparable in its scope, if not its length, with the Anson Phelps Stokes study on separation of church and state. Nichols' study also is the best extensive footnote I've seen to support most of the contentions of Paul Blanshard in his exposures of the use of religion for political power among the Roman Catholics. In fact it is unfortunate that Blanshard could not have had Nichols' study in hand while doing his analyses.

The author was commissioned to prepare this study by a group of American churchmen, including John R. Mott and Henry Sloane Coffin, who were troubled regarding the relation of the churches to political and social freedom. After almost a decade of study, in addition to his duties as research professor at the University of Chicago, Nichols shows conclusively that democracy and Christianity are not synonymous. In fact democracy becomes a major interest of the churches only in the post-reformation centuries and then only of the evangelical churches. Nichols prefers to speak of them as the churches of the Puritan tradition which seems more labored and less inclusive than the word "evangelical." Probably there is no single term which will include those churches of the Presbyterian extraction, the Methodists, the evangelicals in the Church of England and the Episcopal Church, and other similar groups who have through the years consistently supported the cause of individual freedom in religion as well as in all other aspects of life.

With carefully annotated sources the author shows that on the contrary the Roman Catholic Church has consistently through the years opposed all forms of freedom for the individual, often stooping to cooperation with officials of state far from Christian in their motives and action. That this was not the policy merely of one pope but rather of the church as a whole is shown in the mass of evidence from all the centuries in question. Even Pius X, recently beatified, is shown to have collaborated in limiting the freedom of his people. Chapter VII, in which the author shows the collaboration of the Roman pontiffs with Fascist and dictatorial leaders in Europe since 1914, is the finest brief study of this portion of Roman Church activity I have seen. Even the experienced reader will come with some shock to the concluding sentence of this chapter where in discussing the relation of Romans to Communism Nichols says, "Natural affinity may yet one day unite these two most deadly enemies of man's freedom."

After profiting so much from the study of this work a reviewer should hardly stop to point out slight differences of opinion. On page 148 the author makes a direct quotation without mentioning his source. In lining up the denominations to be included among the "Puritans" or supporters of Christian freedom Nichols has a difficult time in locating with any degree of accuracy the clergy of the Church of England and the Protestant Episcopal Church. He tries generallly to say that the "evangelicals" in these churches favored the Puritan view and that the Anglo-Catholics opposed it. This is only partially true. He finds similar difficulty with the continental and American Lutherans, some of whom refuse to be typed by denomination. Then also, as one must expect in so brief a work many smaller denominations with very pronounced views of Christian freedom have not been mentioned at all. Here and there one detects a spirit which might be called slightly cynical. Perhaps it derives from the author's attempt at pure objectivity. And yet it did appear in his earlier work, *A Primer for Protestants*, also to a degree that when Nichols writes of the intolerance of the Romans he writes somewhat intolerantly himself.

Nothing comparable in scope, detail or importance on this subject has been written to date and all ministers and laymen as well as scholars will find this book most stimulating.

R. W. A.

Democracy and Religion

The Prophetic Faith of Our Fathers by LeRoy Edwin Froom. Review & Herald Publishing Company. Three volumes. $15.00.

From the Press of the Seventh-day Adventists have come during the recent months, the first three of the proposed four volumes written by LeRoy Edwin Froom, on the very important topic of the relation of prophecy to Christian history. The author, who is special instructor in the historical development of prophetic interpretation at the Seventh-day Adventist Theological Seminary in Washington, D. C., secretary General Conference, and editor of *The Ministry*, has spent several decades in searching the sources throughout the world, in order to make this a definitive work. In his task he has been assisted largely, by scholars of his own faith and others of distinction, such as William W. Rockwell. The major millenial tone of the work is well expressed in the dedication of the second volume, "that the last act in the prophetic drama of the ages may be seen in inseparable relations to the scenes witnessed and recognized by our spiritual forefathers in centuries past."

The first volume of this series traces the historical interpretation through the early Christian centuries and medieval Christian history. Professor Froom believes that the prophetic outlook of Christianity has been influenced very largely by such topics as the world powers and beasts of Daniel 2 and 7, the seven churches, seals and trumpets of revelation, the resurrection, the millenium, the anti-Christ and the visible kingdom of God. He makes a valid case for the generally accepted premillenial attitude of the early church and admits loss of interest in this point of view in later centuries.

Volume II picks up the study in the pre-reformation period and carries it through the French Revolution, setting out such interesting expositions as that of Wyclif on "the Little Horn," the influence of prophecy on Columbus' venture to America, the prophetic interpretations of Luther and other reformers, Calvin on "Anti-Christ," and the later prophetic ideals of the Jesuits, Huguenots, Pietists and Rationalists.

The third volume is divided into two parts, dealing respectively with prophetic exposition in colonial and early national America and in the Old World nineteenth century advent awakening. A most interesting diagram on pages 252-3 sets out the leading views of the principal American writers on prophecy in the seventeenth and eighteenth centuries in the brief compass of two pages.

Frankly, it is simply impossible to review critically, or to commend justly this monumental work, which will probably approximate 4,000 pages, in so brief a compass. The bibliographies, often of 30 or more pages, are a survey of the literature of Christian history. The scores of composite full-page reproductions of title pages of hundreds of works dealing with prophecy, are an incomparable contribution to the student of original sources, especially of the American church. No book or pamphlet has been counted too insignificant for observation and analysis by the author. Here and there one might add additional sources such as the millenial writings of the Seventh-day Baptists at the Ephrata Cloister in the eighteenth century and also of Kelpius and the Wissahiockon mystics, which are not mentioned in the work,

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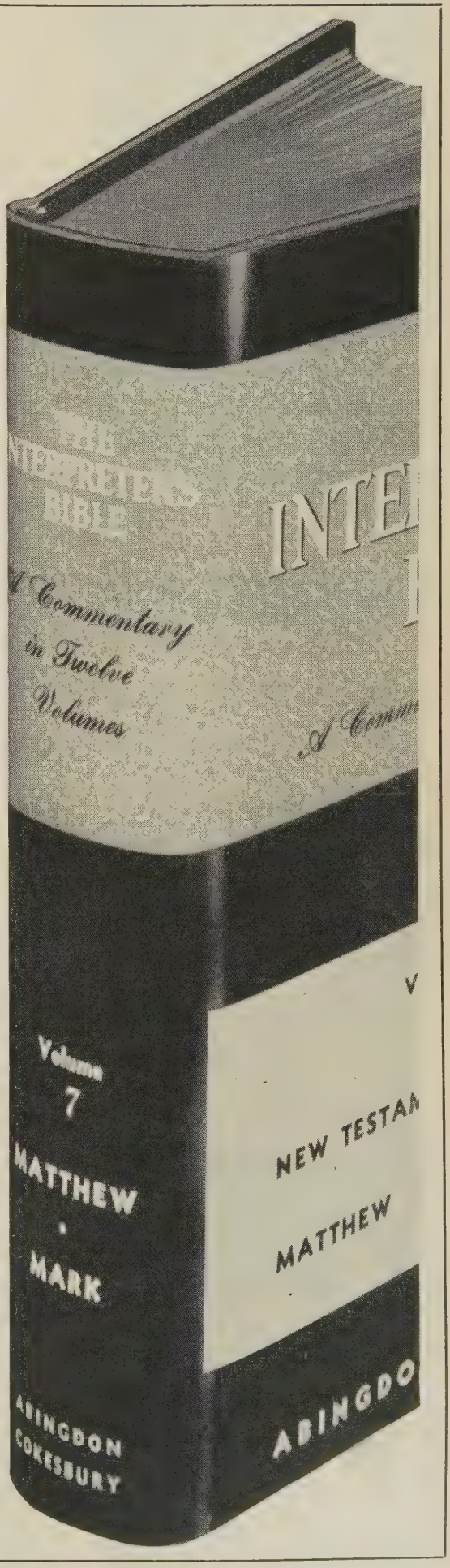

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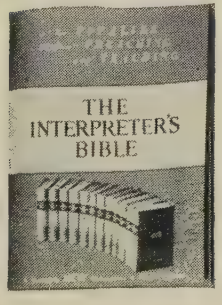

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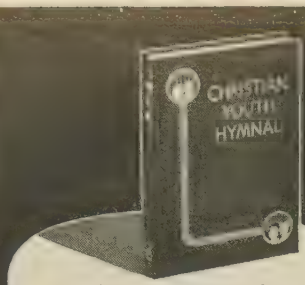

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and the "Feet of Clay" chart of the Millerites, who are discussed in this volume, but of whom further analysis may well come in volume four.

One must be loathe to offer adverse criticism at all on such a work conceived on universal scale, written honestly from an admitted pre-millenial point of view, and so authentically documented. On page 912 of Volume I the author must either mean the Andover-Harvard library, since he locates it at Cambridge, or he should say Newton Center if he means Andover-Newton library.

R. W. A.

The Faith of the Church by James A. Pike and W. Norman Pittenger. The National Council Protestant Episcopal Church. 214 pages. $1.50.

The Faith of the Church is the third volume in "The Church's Teaching" series. It is a book about theology for the intelligent layman, to give him a fuller understanding of the real meaning of the Christian religion as the Anglican Communion understands it. While written primarily for, and by Episcopalians—Dr. Pike is dean of the Cathedral of Saint John the Divine and Dr. Pittenger is professor of Apologetics at the General Theological Seminary—there is much in it that can be interesting and helpful to Christians of other churches.

To write theology in the language of the layman is not easy but the authors have done very well. The book is a model of clarity but might be more appealing to the layman if greater use of illustration had been made as it is in a noteworthy exposition of the atonement as it relates to the holiness and mercy of God. Since the subject matter is based upon the statements of the Apostles's and Nicene Creeds there are some subjects which are treated rather sketchily because they are ignored in the creeds. Outstanding, of course, is the doctrine of the Kingdom of God, the one subject that was most often upon the lips of Jesus, which is completely neglected by the creeds. The authors have devoted several pages to the kingdom but it is the feeling of this reviewer that in a book for the intelligent layman in these days more consideration should be given to the subject that was above all others in the interests of Jesus Christ.

All in all, this is a good book, well written, with a fine bibliography for further study included. In these days of inflation it is a pleasant surprise to find such a book as this listed at $1.50.

C. W. B.

The Drift of Western Thought by Carl F. H. Henry. Eerdman Publishing Company. 164 pages. $2.50.

This volume contains the Riley Memorial Lectures of the Northwestern Schools for 1951. The author who teaches systematic theology and Christian philosophy is qualified to write such a book or to deliver such a series of lectures.

This book offers very strong opposition to liberalism. The author declares and demonstrates the fact that the theology of modernism is entirely unscientific. He says the God of liberal theology has never been uniformly determined, and there is, therefore, much division of terms, meaning, and doctrines among the so-called Modernists.

This book, deeply philosophical, is profitable reading for all those who want to get some real meaning out of the theological fog of the present day. The trend of the book, throughout, of course, is conservative, and will be an inspiration for all who read and study it.

A. H. J.

The Christian Sacrifice by W. Norman Pittenger. Oxford University Press. $3.50.

I could have wished that the above named book might have fallen into my hands at the beginning of my ministry, some thirty-five years ago. It would have helped me greatly to a better understanding and appreciation of the Sacrament of the Lord's Supper. It would have given me a clearer conception than I then had of the essential and abiding worth of the Eucharist. Much of this, of course, has come to me as the years have passed, but in the reading of this splendid book, this divine institution has taken on richer significance.

Here is one of the present day great churchmen, and shall we say high churchmen, in the best sense of that word, giving out of his own scholarly mind that which he has learned from those who have given much study to the significance of the Holy Communion in the life of the church.

At the very outset the author writes of the Eucharist as "the central and characteristic action of the Body of Christ, an action in which Christ is 'remembered' rather than as a mental return to the past." In ten significant chapters the writer traces the development of the sacramental feast, from New Testament days in the life of the Hebrew people right down to the life of the Eucharist in the word today. There is invaluable material in the book for ministers in the preparation of their communion meditations. Think of a suggestive sentence such as this, "In this, meaning the Eucharist, which is a memorial action, or an anamnesis, there is sacrifice, communion, and presence. Any one of these three without the others is bound to lead to an imperfect, truncated, and even untrue idea of the significance of the chief act of Christian worship." Those of us who do not go as far as the author in high churchmanship will scarcely wish to accept what he says in his chapter on "The celebration of the Eucharist," namely, "the use of rich and varied colors, and the ancient practice of burning incense are not to be forgotten." We much prefer the observance of this blessed feast with simpler accompaniments.

The book is spoken of as being "written especially for laymen." We would like to think that what is meant here is intelligent church-laymen. Every minister will profit greatly in the study of this book. I am glad that I have it, for I shall want to go to it from time to time.

A. S. N.

Biography

A Man Called Peter, The Story of Peter Marshall, by Catherine Marshall. McGraw-Hill Publishing Company. 354 pages. $3.50.

This is a sweet book about a great

man. He deserved a great book. His growth into greatness was a magnificent adventure. There will be tears on many of these poignant pages. There will be sighs, at the end. For Peter Marshall's development of mind and spirit left his wife lovingly behind. So from a distance, she had to write this sweet book.

She married him as she graduated from college, and he was 37. She could imagine God having said long before, (so she writes),—"There is a boy down in Lanarkshire. I want him to be a minister. I have a plan for him. I have all the circumstances planned, and all my helpers designated, to make sure my plans do not go awry." Among God's circumstances, Mrs. Marshall lists the terrible death of Peter's brother, who was willing to aid him to go to sea. The brother was firing the local church furnace, the furnace exploded, Willie's legs were shattered, burned, and amputated, he died in two weeks. Thus God said "No." Among God's helpers was the possessor of that mysterious, supernatural voice, that called out "Peter!" and then with deeper urgency "Peter!!" when the boy Peter Marshall stumbled on the dark deserted moors one night, within one step of an abandoned stone quarry cliff. Thus God said "Yes."

Among God's helpers, after God's plan was safely launched, was Catherine herself, who soon learned to choose clothes that would appeal to Peter's congregation, and who still recalls her lifetime masterpiece, a hat colored like American Beauty roses, which set the favorable whispers going every Sunday for a whole happy season in the Washington church. Among the circumstances was their joint embarrassment over where they would get the money for their next income tax payment, in which Peter chuckled, "The Lord only knows, and he hasn't told us yet"; after which she solemnly records that her husband was not being facetious. "There was no doubt in his mind that God was interested in our income tax payment, and would help us with it."

So when Peter seemed dying, Catherine's best therapeutics came in an anointing of oil out of a little bottle she had prepared, and a telegram "S.O.S." to a "prayer specialist, Dr. Glenn Clark." All the while, Peter Marshall himself had been perceptably growing away from this kind of dependence upon exclusive divine kindness. His prayers, as Chaplain of the Senate, his later sermons, were lifting him far above the nickname his ministerial friends at first had given him, "Twittering Birds" Marshall. He was developing a superb willingness to speak a brave word, and live a dauntless life, in defiance of personal consequences.

At the end, his wife sat by his dead body, and "just knew what had happened. Peter had said 'You know this will be hard for Catherine. What can we do for her?' And Jesus had smiled 'She'll be all right. We can supply her with every resource she needs.'" Exactly fifty minutes by her wrist watch after she had entered the hospital room, those two luminous presences had left the room. She was alone. It was time for her to go too. Drop a tear on this page, gentle reader, for sweetness in the presence of death. Then breathe a sigh, for dawning greatness, which had died.

The most memorable passage in the book is a description of a Union Christmas Service in Washington, at which Peter had preached and F. D. R. had worshipped. "I was allotted a choice seat, almost directly behind the President," Catherine Marshall writes. "As is customary, the congregation was asked to remain standing at the close of the service, until the President and his party had left the building. It took minutes of violent and tortuous effort for the President to wriggle forward on the pew, and pull himself to a standing position. Watching his patient struggle at close range, I realized for the first time the extent to which newsreel cameramen had chivalrously shielded the affliction of this courageous man from the public at large."

Did she realize, as Peter was beginning to understand, what a deep religious faith was required to keep that crippled man battling for the underprivileged, year after year after year? Did she sense how easily he could have escaped from responsibility, if he had taken his own pangs as God's way of saying "No." This lesson, well-learned, would have helped her to understand the light that was breaking on, and from, the life of her husband. The book would have been less sweet, perhaps, but much nearer greatness,—nearer the greatness that was being achieved the hard way by a wonderful man called Peter, whose sweet wife she was, and whose sweet biographer she has become.

B. C. C.

Doctor of the Happy Landings by Julia Lake and Eugene Kellersberger. John Knox Press. 265 pages. $2.00.

For those who are fond of books on travel this one should have appeal for it consists of the experiences of the authors when they visited many countries by plane. The object was to study at first hand the leprosy colonies around the world.

Two journeys are set forth in the book. Both were sponsored by the American Leprosy Missions, Inc. of which Eugene Kellersberger is the general secretary. The first journey, described by Mrs. Kellersberger who accompanied her husband to Latin America, Africa and Europe, takes up about two-thirds of the book. The second took Dr. Kellersberger to the Orient, and the remainder of the book comes from his pen as he describes that trip.

The authors have succeeded in producing a very readable book. Its descriptions are vivid, and the local colors are real. Although only a minor portion deals with the direct observations of the various leprosy stations, one is brought face to face with up-to-date facts concerning them and is confronted with some of the heartaches, encouragements and challenges found in them.

F. J. C.

Preachers and Preaching

The Craft of Sermon Construction by W. E. Sangster. Westminster Press. 208 pages. $3.00.

This is another of the Westminster source books, Dr. Sangster of London already having written *The Craft of Sermon Illustration.* In eight chapters he tells bit by bit how he himself has

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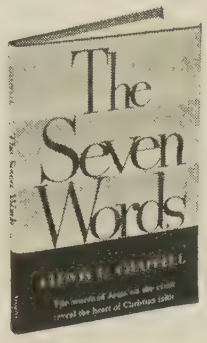

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H. W. F.

Preaching From Prophetic Books by Andrew W. Blackwood. Abingdon-Cokesbury Press. 224 pages. $2.50.

Dr. Blackwood, after retiring from Princeton Seminary, is now teaching at Temple University School of Theology. This is his fifteenth book, twelve on the work of the minister.

After an introductory statement of the prophets as great preachers, he takes eight of them and points out enough of their historical background to sharpen his illustrations as to the way sermons may be developed from them. His final chapter is called "The Mine for the Preacher Today." In this he is suggesting techniques by which the minister may take out things for himself and for his people. In concluding his book he has a fine section on related readings as well as careful indices on scripture and persons and subjects.

For those who have already found his books helpful this will prove of equal worth. Some of us who do not find that they strike fire will yet want to look through this for the sake of excellent illustrations.

H. W. F.

Chariots of Fire by Clarence E. Macartney. Abingdon-Cokesbury Press. 192 pages. $2.00.

We have here eighteen typical Macartney sermons on Bible characters. Among the more or less familiar personalities dealt with are Elisha's servant, Herod Antipas, Hagar, Adonibezek, Doeg, Samson, Rizpah, and Haman. Since the minister of the famous old First Presbyterian Church on Sixth Avenue in Pittsburgh has been such a voluminous author of sermons, the type of preaching found in this book is well known to discriminating sermon-tasters.

Dr. Macartney has taught American preachers a number of excellent lessons in homiletics. Not the least valuable of these has been his illustrating the indubitable fact that a preacher who knows how to use the Bible in the preparation of sermons is in no danger of running out of material. Bible stories are interesting, and they lose nothing in the way that this Pittsburgh preacher handles them. For some reason or other I have to confess to a lack of enthusiasm for novels with a biblical background, but more than once I have picked up a volume of Macartney sermons dealing with Bible characters and have not been able to put it down until I had read every page.

It must be admitted that there are some important phases of preaching which are not found in these discourses. An illustration of this is the lack of social emphasis. I mention this, though, with some reluctance. In all walks of life one person has this merit and one that. David could not fight in Saul's armor. To expect to find all types of homiletics in one book or in one preacher is inordinately silly. Good preaching has a wide range. And the practical, inspiring, biblical preaching found in a book like this will always appeal to large numbers of hearers and readers. And what is more it will deserve them.

L. H. C.

Questions People Ask by Robert J. McCracken. Harper & Brothers. 188 pages. $2.50.

The subtitle of this book, as printed on the jacket, is "Sermons Preached in Riverside Church, New York City." From the very nature of things Dr. McCracken is still known to many as "Dr. Fosdick's Successor." These twenty-one sermons are the first material which Dr. McCracken has published within the covers of a book. This volume will be opened with curiosity by many who have been wondering what sort of homiletical pabulum the big congregation at Riverside has been receiving since the retirement of the towering Fosdick. It can be said at the outset that Dr. McCracken is a preacher able to stand on his own feet. These sermons are highly worth reading for their own sake.

The careful reader will notice that they are comparatively brief. He will also observe before he proceeds very far that Dr. McCracken, born in Scotland and educated at the University of Glasgow, has some of those distinctive qualities which have made the Scottish pulpit a throne of power. His sermons are what we used to call "searching." They are also theological, but often we are through with a given sermon before we know that we have been reading theology. The biblical exposition with which so many Scottish preachers introduce their discourses is mostly lacking. Likely it is in the background but is omitted on account of exigencies of space and time.

As the title tells us, this is a book of questions. In this connection it is interesting to compare and contrast it with Harold Cooke Phillips's *Life's Unanswered Questions* (1944), also a Harper book. Among Dr. McCracken's questions are the following: "How Does One Acquire Religious Experience?" "Does God Guide Us?" "What to Do With Our Fears?" "Isn't It Enough to Be Decent?" "Is There an Art to Living in New York City?" "What Is the Role of the Church Today?" and "With Things as They Are, Why Don't We Rebel?"

These twenty-one sermons are marked by a wide range of approach unified by sound homiletics, an enlightened theology, and a firm grasp of the fundamentals of Christian ethics. For example, the sermon on "How Does One Get on Top of Irritability and Depression?", is not simply a piece of amateur psychiatry, as discussions of such topics now and then are. It is a broad-based, well-constructed sermon with high possibilities of practical helpfulness. "Why Can't We Learn to Live Together?" is considerably more than a little homily on amiability. It is a thoughtful exposition of Christian ethics, but above all else it is essentially a sermon in the best sense of the word. *Questions People Ask* is a distinguished contribution to present-day homiletical literature.

L. H. C.

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As Much As In Me Is, and Other Sermons by James Earl Ladd. Printed in Portland, Oregon, by Beattie and Company.

This is a book which is not to be judged by the usual standards. It is a memorial to Dr. James Earl Ladd, a distinguished minister of the Christian church in Portland, Oregon, and is published privately, especially for those who knew, loved, and honored him. The approach is personal to an unusual degree. The volume is prefaced by a Foreword signed by Dr. Ladd's children and an expression of thanks by Mrs. Ladd to those who made its publication possible. In addition to the portrait of Dr. Ladd facing the title page, there are several more unconventional pictures of him, including those taken at the golden wedding of Dr. and Mrs. Ladd. The chief value of a book of this type will be primarily for those for whom it was particularly prepared.

The volume contains twenty-one sermons. Dr. Ladd had prepared five of these for publication. The rest have been taken from recordings just as they were preached. This, though, is not to be counted against them. Probably this is one of the reasons why they reflect so closely the earnestness, magnetism, and power of the preacher. The theology found in these sermons is not of high value, being conventional and ultra-conservative, but they pulsate with a rich human appeal. As one reads them, he can readily understand why this preacher did not lack hearers and why those who knew him best were anxious to preserve his work on the printed page.

Dr. Ladd had something to say and the capacity to drive home the truth which burned within him. The illustrations are numerous, personal, fresh, and compelling. There are many who will get much satisfaction from this beautiful volume.

L. H. C.

Church Housekeeping

Church Maintenance Manual by Roger C. Whitman. Doubleday & Company, Inc. 255 pages. $3.00.

Good Housekeeping in the Church by Katherine Morrison McClinton and Isabel Wright Squier. Morehouse Gorham Company. 95 pages. $1.60.

Yes, churches are growing up. The care of the building and furnishings have real attention. These two books published so closely together is a good indication.

The Doubleday book is an all inclusive one which covers every phase of church property. The author has, for years conducted a syndicated newspaper column under the title *First Aid for an Ailing House.* In his *Church Maintenance Manual* he follows the same pattern. It is inclusive and pragmatic. Subjects range from eliminating insects to repairing bindings on hymnals; from taking stains off the floors to securing better acoustics. The chairman of your church property committee needs a copy as does also the custodian. As much of the information will apply to the parsonage, the minister may want to invest in a copy.

Good Housekeeping in the Church has the touch of womanhood. It is not as broad in scope as the other volume. Its subjects deal largely with

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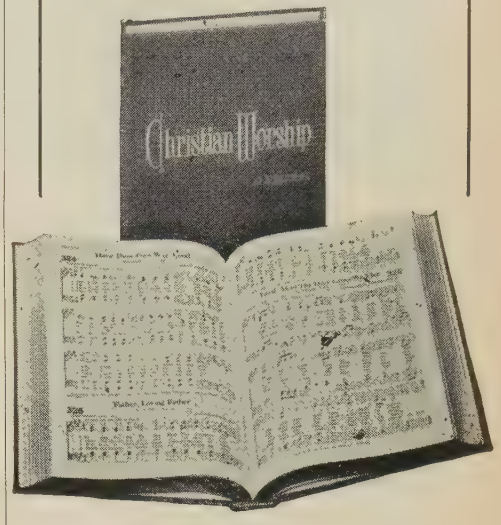

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the care of liturgical articles including vestments, metalware, linens, wine, candles and similar themes. We think that it will be a natural for the chairman of the altar guild or other women's organizations which care for the holy items of the church. An interesting chapter on the priest's sacristy of the church gives a pleasing picture for this place of retreat for the clergy.

I think that if any reader is pastor of a church which does not have an altar guild that he will be inclined to suggest such an organization after reading the book. The affection displayed for the linens, vestments and metalware by the authors would be welcomed by the average church.

W. H. L.

Personal Adjustment

Live With Your Emotions by Hazen G. Werner. Abingdon-Cokesbury Press. 186 pages. $2.50.

Live With Your Emotions is written for the average person. While based upon sound psychology it is not clothed in psychological jargon. Rather it combines psychology, common sense and Christianity in applying them to the mastery of the emotional life. The author's foreword begins, "The intent of this book is to help you live with yourself emotionally." Attention is called to the basic importance of the emotions in the total life. Without emotion life would be bare and empty, but a life in which the emotions run riot without the controls of conscience and reason results in immaturity, escapism and frustration. The great essential, says Bishop Werner, is for a man to control his emotions rather than to allow his emotions to run him.

The high spots in the book are the chapters devoted to "Coming of Age Emotionally," "The Therapy of Your Faith," and "Marriage is Serious Business." The secret of successful living lies in the possession of a faith that is strong enough to give direction to life, turning it outward into service instead of inward into introspective emotional conflicts which result in frustration.

This volume has come out of the experience of the author as pastor, counselor and seminary professor coupled with wide study in the field. Many of the quotations from other writers are of unusual interest and value. The pastor will find this book suggestive of the proper way to present the answers to psychological and emotional problems to the laity.

C. W. B.

The Holy Land

Where Jesus Walked by Frank McCoy Field, D.D. Exposition Press. 243 pages. $3.00.

Prior to World War II, the author of *Where Jesus Walked* made an extended visit to the land made holy by the heroes of the Old Testament and by the life of our Lord. A vivid eye witness account coupled with sacred history and geography lends value to this newest volume of the Holy Land. It preserves much of the atmosphere of oriental life which used to lend charm and point up many an obscure Bible story. Today, the once-known Palestine is so rapidly changing that soon much of what this author observed and records so reverently will be only a memory—even the way he traveled the land is no longer possible with the division of the country into Israel and Heshimite Kingdom of Jordan—and, some parts held by Egypt! This book will join the list of reference books on what "used-to-be" true of the Holy Land and this fact does not detract from its value at all. One is continually reminded as he reads that Christianity is an historical religion.

H-L. H. P.

Experiments of Spiritual Life and Health by Roger Williams, edited with a Historical Introduction by Winthrop S. Hudson. Westminster Press. 103 pages. $2.00.

Continuing again his work in editing little known devotional classics, Dr. Hudson now presents his brief statement of the great Baptist leader of early America. Earlier Dr. Hudson prepared Henry Scougal's *The Life of God and the Soul of Man.*

In his introduction Dr. Hudson speaks of the background out of which Williams left Massachusetts to found Providence. In that setting came this devotional classic.

Mrs. Williams suffered a serious illness which resulted in her questioning her faith. He wrote in letter form for her this treatise. He speaks of the marks of the spiritual life and of spiritual health, and helps to preserve spiritual health and cheerfulness. It is not what one would call beautiful writing and certainly it has nothing of the softness of so many "how to be books" of our modern age. Williams himself was tough minded and tough souled and the rigors of early American life were part of his spiritual experience. Much of it is very sound and will be helpful to those who are willing to go through an old style with a sympathetic eye.

It is good to have available another of the old classics.

H. W. F.

Teresa of Avila by Kate O'Brien. Sheed and Ward. 96 pages. $2.00.

Miss O'Brien does not attempt a biography of St. Teresa but calls it simply her own portrait of a saint. She is overly idolatrous at times and her style of writing is rather emotional. Nevertheless, she gives something of a feeling of the woman of prayer with fondness and a degree of accuracy. For those who do not know St. Teresa this will be a good introduction.

H. W. F.

Faith and My Friends by Marcus Bach. The Bobbs-Merrill Company. 302 pages. $3.00.

This book is a sequel to the author's extremely popular and informative *They Have Found a Faith.* Here the author continues his religious explorations by telling of visits which he made to six friends whose spiritual journeys eventuated in their joining such groups as the Trappist Fathers, The Vedantists, The Hutterites, the Penitente Brothers, The Swedenborgians and the Mormons.

Bach has a very facile and fascinating style. Typical of his beautiful prose is the paragraph in which he tells of this spiritual pilgrimage.

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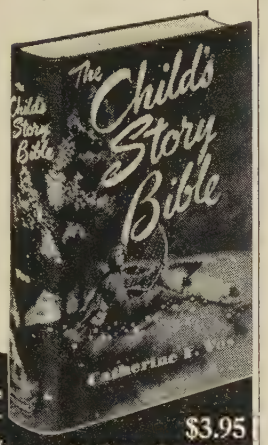

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tions. No attempt is made to evaluate them, to point out their relative merits or demerits, or to expose any glaring deviations from the conventional religious pattern. Although Dr. Bach devotes a number of pages to the history and doctrines of these various religious organizations, he seems determined in steering clear of a discussion of anything too provocative. To some readers this might seem an unfortunate limitation, for most of us like the bitter along with the sweet.

Bach's chapter in which he describes his visit to the Penitente country during Holy Week not only makes fascinating reading, but reveals the delicate hand of a discerning and sympathetic master of English prose. It would have been easy for the author to have written at great length exposing the fanatical rites and tortures of these simple people whom some would be tempted to call depraved. In their ignorance they were taking Jesus' words literally when he said, "If any man would be my disciple, let him take up his cross and follow me." Naively they believed in the "cleansing pain" which comes from emulating the physical suffering of Christ. Self-torture, such as flagellation, the dragging of heavy crosses under the burning sun, or "crucifixion," they claimed brought them closer to God, giving them "ecstatical glory and release from sin."

There are those, of course, who would take strenuous exception to his conclusion when he says, "From time to time I recorded my impressions: There is one God; he is known by many names. There is one faith; it is lived in many beliefs. There is one truth; it is seen through many minds. There is one worship; it is expressed in many forms." Such latitudinarianism is offensive to people of strong and determined convictions. But there is no streak of narrow-mindedness or bigotry about his six friends; they seem to be of a different breed. Although they had, to a greater or lesser degree, renounced the world and were rigorously regimenting their lives, yet they did not strut about in a "holier than thou" attitude. With restrained pity they looked at us "poor aimless wanderers—lukewarm dabblers in organized religion" who never have had the thrill "of finding the treasure of a burning faith."

Dr. Bach comes to the close of this study of these six faiths with a more resolute conviction than ever before that Christ is all things to all men. "Without a doubt he was the answer to every man's quest and the symbol of unity in every man's relation to his fellowmen."

The author's plea is for "unity in diversity," a determination on the part of all religions here in America to understand and appreciate one another. In a land where freedom of worship is a cardinal virtue, Dr. Bach looks forward to the day when all of us by the charity of our temper, thought and life will show forth the glory and power of the religion which we profess.

J. S.

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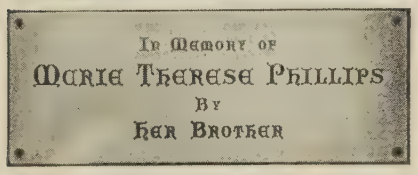

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Biographical Sermon for January

Daniel Webster—Statesman, Orator

by Thomas H. Warner

In all thy ways acknowledge him.—Proverbs 3:6.

DANIEL WEBSTER was born January 18, 1782. He died in 1852. He had little opportunity for schooling. In his *Autobiography* he says: "I do not remember when or by whom I was taught to read, because I cannot, and never could, recollect a time when I could not read the Bible. I suppose I was taught by my mother or by my elder sisters."

John Bach McMaster, the historian, described Webster's boyhood in these words: "As the boy grew in years and stature his life was powerfully affected by the fact that he was the youngest son and ninth child in a family of ten, that his health was far from good, that he showed tastes and mental traits that stood out in marked contrast with those of his brothers and sisters, and that he was from infancy the pet of the family."

Webster graduated from Dartmouth in 1801. He was admitted to the bar in 1805. He built up a law practice in Boston that gave him an income of $20,000 a year. He appeared in many famous law cases.

Webster used to say: "I have read through the entire Bible many times. I now make it a practice to go through it once a year. It is the book of all others for lawyers as well as for divines."

From 1813 to 1817 Webster represented New Hampshire in Congress. During this period he delivered a series of commemorative orations that made him known nationally. The Plymouth and the Bunker Hill orations were the best.

In 1827 Webster was elected to the United States Senate. Three years later he had his great debate with Senator Hayes on the nature of the Union, and the right of nullification. He upheld the nationalist view of the Union, and denied the right of a state to nullify any Federal statute.

On the morning of January 26, the galleries, floor and staircase were crowded with eager men and women. "It is a critical moment," said Mr. Bell of New Hampshire, to Webster, "and it is time, it is high time, that the people of this country should know what this Constitution is." "Then," answered Webster, "by the blessing of heaven they shall learn this day, before the sun goes down, what I understand it to be."

By that speech Webster taught the American people the strength and power of the Constitution which a Civil War, thirty years later, was to prove. The speech, which filled seventy papers was delivered from only five pages of notes. When asked how long it took him to prepare it, he answered, "my whole life."

Webster became Secretary of State in the first Harrison Cabinet. He retained the office under President Tyler. In 1844 he re-entered the Senate and devoted his efforts to preserve the Union and maintain peace between the North and South, by compromise. He rebuked the North for agitating the slavery question and for violating the Fugitive Slave Law.

In his debate with Hayne Webster had said: "I regard domestic slavery as one of the greatest evils both moral and political." Probably he had not changed his mind at all in regard to the enormity of slavery, but he hoped to save the Union from war. He helped to postpone the conflict, but the possibility of the presidency for him became an impossibility forever. His own words had done it.

Webster was once asked to speak on an important subject. He said: "The subject interests me deeply, but I have not time." Pointing to a large pile of unanswered letters, he added: "I have no time to master the subject so as to do it justice." "But, Mr. Webster, a few words from you would do much to awaken public attention to it." Webster replied: "If there be so much weight in my words it is because I do not allow myself to speak on any subject until my mind is imbued with it."

On January 18, 1839, Webster wrote in a note book: "For all the happiness of life, which has been so far exceedingly happy, I desire to render the most devout thanks to Almighty God. I thank him for existence, for the pleasure and glory of rational being, for an immortal nature, and for all the gratifications, the joys, and the means of improvement which have blessed my earthly life. For the time and the

(Turn to page 71)

LEARN TO GET ALONG WITH YOURSELF

Charles L. Allen

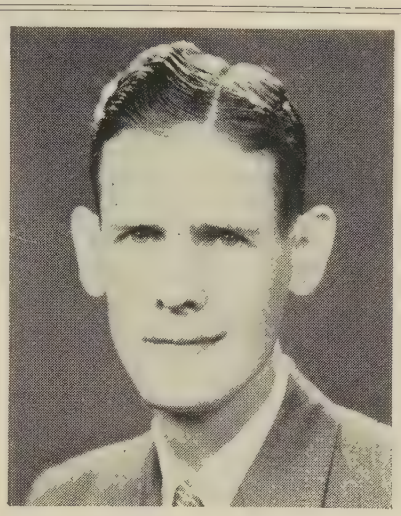
by William R. Barbour

A YEAR ago, when I was in Atlanta, Georgia, the book stores were excited, for there was an immediate special demand for Dr. Frank C. Laubach's *Prayer* — one buyer telephoned our New York office for a large supply, and wires were busy. The demand was stimulated the day before by an article in the Sunday *Journal-Constitution* by Dr. Charles Allen. Evidently, the readers of his weekly column give attention to what he writes, and the above hurry-up orders made this fact evident.

By telephone I reached him at his home that Monday morning and thanked him for his reference to Dr. Laubach's message, which continues to sell and sell in the way a Revell book does when it reaches down where people live. In a few moments, Dr. Allen's form (six feet and more) was in an easy chair in my hotel room, and he suggested that he drive me out to take my plane back to New York. On the way, in answer to questions, he told me about himself, his ministry and his eagerness to submit a manuscript to us for publication. Rather casually, I suggested that he send in some chapters, and he did just that. The result was our publication of his *Roads to Radiant Living*, and our later frantic efforts to try and print enough copies of our various editions to meet demands for this book, made up of his fifty-three short "heart-side talks" which originally appeared in the Atlanta *Journal-Constitution*.

Dr. Allen's writing is humble, spiritual and way down to earth. Such titles as "What's Worrying You?" "Make Up Your Mind" and "Faith Is Catching" appeal to the average reader, and point out new directions for the masses who are crowding life's road, seeking light and truth.

In the November 12, 1951 issue of *Time* magazine an article appeared about Dr. Allen who is truly an Atlanta institution, if one could use such a word about an individual. He is only thirty-eight years old and looks younger. He is pastor of the Grace Methodist Church in Atlanta, where books are sold in an amazing way. (Orders for 1,000 copies from Atlanta stores reach us from time to time—not for one title but for several.)



CHARLES L. ALLEN

In this quiet way, Dr. Allen keeps busy. He averages ten sermons a week and edits a monthly magazine for ministers (*Pulpit Preaching*). *Time* reports that his telephone rings more than twenty-five times a day, and drunks "are especially repentant about two o'clock in the morning."

The last sentence in his *Roads to Radiant Living* reads, "We do know that no matter what happens, life is good and there is a lot to live for."

Readers of *Church Management* may wonder how authors and publishers get together and plan forthcoming books. The above is a brief report about a best-seller and its Atlanta author who, with his charming wife, called at our Fifth Avenue office recently on one of their trips up this way.

From month to month, this series of articles has mentioned some of the earlier authors and ministers whom I have known during my forty-two years of association with the Fleming H. Revell Company. Now and then, as in this instance, mention will be made of our younger authors.

P. S.: A publisher has asked us who really writes these articles. What a question! Look out of my room at Riverdale-on-Hudson this lovely November morning and watch the birds fight over the seeds in a feeding box, as I write this reference to Dr. Allen, and the question will be answered—they know. Better still, ask my secretary who types the hand written articles—she knows too.

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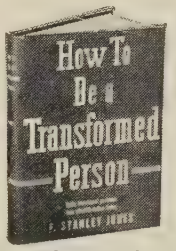

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Religion in the British Isles

by Albert D. Belden of London

Interchange of Preachers

LORD AND LADY WAKEHURST received the guests at a reception given by the English-Speaking Union, at Dartmouth House in connection with the British Council of Churches Interchange of Preachers scheme, at which United States and Canada under the scheme met specially invited guests. The newly-appointed chairman of the Council's Interchange of Preachers Committee, Dr. A. D. Harcus, presided and two of the preachers who were accredited to the churches in the United States spoke of their experiences in that country. These were Canon C. B. Mortlock and J. Alfred Kaye, superintendent minister of the Guildford Congregational churches. The Interchange of Preachers Committee is concerned to secure the interchange of preachers who are particularly qualified to promote mutual understanding between the English-speaking nations, and in 1951 the scheme was extended to Canada for the first time. Two preachers from that country visited Britain this summer in addition to seven from the United States, and two of the six preachers accredited by the British churches to the United States extended their tours to include Canada. In Great Britain visits were paid by the American and Canadian preachers to Scotland and Wales as well as to churches in the north and south of England. They were able to take part in numerous functions connected with the Festival of Britain, and to preach at the open-air services in the Festival Gardens of Battersea.

The King's Health

One of the most able and influential of our British Free Church women has recently passed away at the honored age of eighty-two years—Mrs. Catherine Buchanan Alderton, M.B.E., was known as one of Britain's finest speakers—a "stirring orator" as one writer puts it.

She served her town and county—Colchester and Essex—with devotion and ability; she was an Alderman, magistrate, and the first woman Mayor of Colchester. She was an ardent politician and a distinguished president of the Women's National Liberal Federation. She was a past-president of the Congregational Women's Guild, and of the National Sisterhood Movement. She and her husband, Mr. Archibald William Alderton, were loyal and serving members of Lion-walk Congregational Church, Colchester. She was, by the way, a daughter of a former Lion-walk minister, Thomas Robinson, and was an "old girl" of Milton Mount College. The *Times* obituarist put on record the incident of the visit to Colchester, during her Mayoralty, of the present King, then Duke of York. Loyal to her principles, Mrs. Alderton allowed no alcoholic drinks to be served at the banquet, and the King's health was drunk in water.

That excellent story serves to introduce the incident that has recently so deeply stirred the nation and empire and the churches—the illness of his Majesty King George VI. On the Sunday of his operation the churches of all communions carried him literally upon their hearts. It was a mighty spontaneous outburst of anxious and deep affection for a man who has striven so conscientiously and tactfully to fulfil the exacting duties of his high office.

Never in British history, I should judge, has the prestige and popularity of the Royal Family stood higher than today — they form one great human symbol of the people's sovereignty and common life.

African Policy and Mission

The following statement has been issued by the Conference of British Missionary Societies:

The Conference of Missionary Societies in Great Britain and Ireland is informed that the *Ad Hoc* Committee on South-West Africa appointed by the United Nations will report to the General Assembly at its session in Paris in November.

The Conference, while recognizing that it is no part of its function to take part in political agitation, is deeply concerned about the relationships between the races in all parts of Africa. Any discrimination against Africans on purely racial grounds, or any denial of their human rights, in one part of Africa inevitably creates distrust between Africans and Europeans elsewhere, and prevents the growth of the friendship and co-operation which in the British African dependencies are generally recognized as essential for the happiness and prosperity of both. What happens, therefore, in South-West Africa cannot be regarded as a

purely domestic concern of the Union Government.

In particular the Conference, representing as it does the British non-Roman Missionary Societies working in Africa, and having contact with African opinion in all parts of that continent, is of the opinion that all possible persuasive means should be used to ensure that no obstacle be put in the way of the attendance at the Assembly of the South-West African tribal representatives who have petitioned the United Nations. The Conference understands that such attendance would be in accordance with the procedure laid down by the Assembly, and, whatever the merits of their case, justice requires that they should be heard.

Ploughboy Into Editor

Colonel Reginald Woods, who has been appointed to take charge of the work of the Salvation Army in Germany, has spent twenty-five years on the editorial side of the Army, four of which have been passed as editor of *The War Cry*. The colonel left school at the age of twelve, "began life" by hoeing turnips, became a skilled ploughman, studied hard in his scanty leisure hours, and devoted himself to voluntary evangelism in the Norfolk villages amidst which he lived. He took training as a whole-time servant of the Salvation Army.

The ex-ploughboy was called to London and became a journalist, but still carried on his evangelical spare-time service. The death of Commissioner Gauntlett, another expert linguist and literary genius, left the newly resuscitated work of the Army in Germany without a leader. General Orsborn realized that he had in Colonel Woods just the kind of selfless, devoted, yet mentally gifted officer to whom the task could be entrusted. Colonel Woods will live in the Russian-controlled zone of Berlin.

An Example to Copy?

A recent notice outside the famous Church of St. Martins-in-the-Fields is worth a wider publicity as indicating a way of reaching the public with their religious responsibilities. It reads thus:

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(Turn to page 72)

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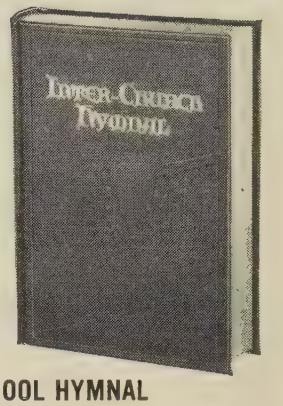

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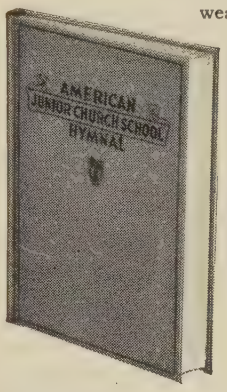

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Biographical Sermon

(From page 68)

country in which I have lived, and for those objects of life and affection whose being has been entwined with my own."

A dinner was given at Astor House, New York, to Webster by some of his friends. In order to draw him out, one of the guests asked: "Would you please tell us, Mr. Webster, what is the most important thought that ever occupied your mind?" Webster said: "Is there anyone here who does not know me?" "No sir," was the reply, "We all know you and your friends." Then he said: "The most important thought that ever occupied my mind was that of my individual responsibility to God." He continued to speak on the subject for twenty minutes.

Webster was once asked why he went twice on Sunday to hear a country preacher, while he ignored far abler sermons preached in the city. He replied: "In Washington they preach to Daniel Webster, the statesman. But this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth and it has been helping him."

A writer said: "Webster believed in America. Into the minds of countless men he infused his own splendid patriotism. . . . How much the greatness of our country is due to the magic of his words, and the eloquence of his inspired presence, no man can compute."

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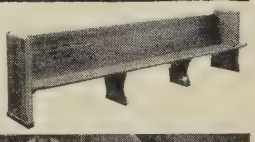

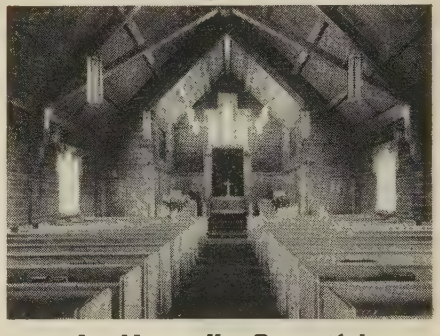

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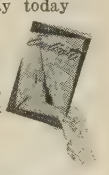

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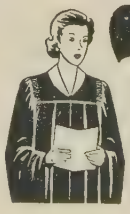

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Religion in the British Isles

(From page 71)

Disguised Churches

There is a good deal of concern in this country not only among the lovers of good church architecture but also among lovers of the church in general at the tendency to erect sacred buildings that look as little like churches as possible. Perhaps the idea is that people may find themselves in church before they are aware of the fact.

The new Congregational Church on the Lansbury Estate in Poplar, East London, and the plans for the new Coventry Cathedral are instances that have caused a deal of public correspondence. As one writer put it in the Church of England newspaper.

"The many correspondents who have spoken of 'expressing the spirit of the age' have all side-stepped the essential point that hitherto, when seeing a building for the first time, it has always been possible to make a reasonable guess at its purpose: will this be so in the case of Coventry? Even at the time they were built, the Norman splendours of Gloucester and Norwich, and the Gothic splendours of York and Canterbury, could never have been mistaken for a castle, a mansion, or a tithe-barn; but so far as one can see, the building at Coventry could easily be converted, when complete, into a departmental store or an engineering workshop, and nobody would be able to tell that it had ever been anything else."

Charles Wesley Memorial

Encouraging progress is being made with the scheme to make, in the old churchyard at Marylebone, the memorial obelisk to the memory of Charles Wesley and his family a central feature of the approach to the new Garden of Rest. The rector, Archdeacon Matthews, who has been so helpful in this matter, is to be congratulated on securing the co-operation of the Borough authorities and the Old Marylebone Society, and of Mr. Louis de Soissons, the architect. A careful study of the plans reveals the beauty of colour and form that will presently light up the rather drab area of the upper end of the Marylebone High Street.

At long last the Charles Wesley memorial will no longer be shabby and woebe-gone, but will be in the centre of a paved space approached by new ornamental iron gates.

March 29, the anniversary of Charles Wesley's death, has been fixed as the date when in the afternoon, with suitable civic and religious ceremony, the garden will be dedicated, and an adjournment made to the spacious parish church for a service of thanksgiving for Charles Wesley. Dr. W. E. Sangster will preach, and the singing will be led by the Wiseman Choir from the Central Hall, Westminster, conducted by Dr. Brockless. Admission will be by means of a souvenir program procurable beforehand. Of this, much more will be heard later.

Tail-Pieces

A story reaches me of a very young and nervous preacher who announced his text: "If I go away, I will come again." Then he stopped, scatter-witted through nervousness. He cleared his throat, and repeated the text, but again was unable to launch away. There was a long and painful pause, for the third time. "If I go away, I will come again." This time the ensuing silence was filled by the voice of one of the fathers in a front pew: "Not if ah'm at next quarterly meeting, tha won't!"*

* * *

Some minds are like concrete, thoroughly mixed and permanently set.

*From "The Methodist Recorder."

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NATURE PUNISHES GREEDINESS

The Greedy Little Bear

*A Children's Sermon by Henry H. Schooley**

FOR sometime now it has occurred to me that the lesson stories which I have been telling you young people on Sunday mornings may not have been very much to your liking. Perhaps, they were so old and deep as not to be understood and therefore unappreciated. This morning, however, I'm sure you will enjoy the lesson story which I am to present because it was forwarded to me by one of your own church school members with the hope that it might merit telling to you at our Sunday worship service. Not only am I keenly pleased to tell you this story, but I also would be more than happy to have other members of our church school submit stories to present here.

Once upon a time there were three bears: mother bear, father bear and baby bear. Now isn't that an interesting way to begin a story? Yes, indeed! But is it the right way to begin a lesson story? Well, let us continue and see. Because this little bear was the only child in this family, his father and mother loved him so much and did so many things for him that they really spoiled him. For that reason mother bear called her little son, "Stomper" because whenever he wanted anything he would stomp his feet until he got it. And then because his naughtiness in this way soon got out of control, his father had to thump him with his paws to make him obey. Thus little bear came to be called by his father a second name, "Thumper."

Now it so chanced that the little bear, Stomper or Thumper, as you may wish to call him, was soon to have a birthday. He had made up his mind that he wanted a birthday party, and because he stomped long enough his mother finally gave in and promised him a party which would be as abundant in the good things to eat as he would be good in behaving and obeying. Accordingly, Stomper Bear promised, criss-cross his heart, to be a very good little son.

As the week for Stomper's birthday party drew round, and mother was so pleased with her little son's deportment up until then, she began to tell him about the lovely birthday cake and delicious ice cream he was to have for his birthday party. But because these good things cost so much little bear was told that he could only have a few of his friends to the party. And strange enough Stomper did not seem to object to that very much. Instead he went quietly and obediently to bed when his mother requested him to do so. It was in bed, however, that Stomper first revealed to himself the reason for this unusual good behavior in the face of what would appear to most youngsters a bitter disappointment; for who doesn't want to invite as many of his friends as possible to his birthday party? But when it came to visions of cake and ice cream which Stomper loved more than anything else, he was to prove that he liked himself better than he did his friends.

The next day, when mother bear mailed out the limited invitations to Stomper's birthday party, he had conceived in his mind just what he would do. He waited on the morrow until the mailman came around; and as fast as possible he took from the mail boxes of those friends who were to come to his party the invitations his mother had sent out. At last the day of that party arrived, and when no one showed up to enjoy it, mother and father bear felt very sorry indeed for their little son. As a result, he was able to do just about what he pleased. And do you know what pleased him most? Why, nothing other than gulping down into his tummy all the delicious cake and ice cream he could hold. But even then he couldn't consume it all.

It was quite a while before bedtime, and as much as he disliked to go to bed early, we find Stomper trudging slowly off to that haven of rest with his little tummy inflated somewhat like a balloon. Not very long after he had climbed into his cozy bed Stomper-Thumper Bear let out a howl, "Ouch, my tummy, my tummy!" And was he sick?

For a long while thereafter Stomper-Thumper Bear lay in his little bed thinking over some thoughts. And this is what he was thinking to himself, "Now, if only I had shared my birthday party with my friends, it would have made them so much happier, and I just know it would have made my 'tummy' feel better.

*Minister, Church of the Mediator, Providence, Rhode Island.

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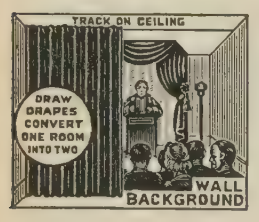

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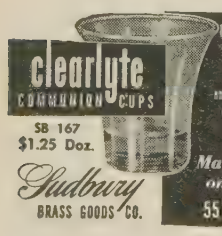

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WHAT BUMPS THE YOUNG MAN HAD!

The Preacher and the Phrenologist

by H. L. Williams

SUPPOSE you believed that all phrenology was bunk. But at the same time, you had a regular worshipper in the pews who was a professional phrenologist. Then the day came when this man came to you and asked if he could have the privilege of reading your head. What would you do? I think that probably you would do just what I did. You would reason that, at least, it couldn't hurt you any and it might be an interesting experience. That is the way I gave in.

But this phrenologist was certainly something different. He was a skinny, tall fellow, well along in years. He had been farmer, peddler, carpenter and man-of-all-trades. He became enamored with phrenology and finally put out his shingle. To add to the situation he lived next to the church to which I, fresh from the seminary, came to pastor.

I had an office in the church building and frequently visited with him. He gave rather intelligent comments on the sermon and seemed impressed with the young minister. But that went for most of the town. I, a young man, fresh from the seminary unmarried, what a find for a small community! And what a temptation for the young preacher! My field of theology expanded from Bible interpretation to include all society. I discussed business, love, marriage, politics and everything else and spoke with authority on every subject. But what I especially liked was the opportunity to score dishonesty, deceit, insincerity and wrong doing.

From the vantage point of many years of service I will admit that I had yielded to the temptation of flattery. Folks admitted that the young minister was a "smart one." I intended to live up to that reputation.

Well, it was wonderful while it lasted. That first winter I preached a series of sermons on "Religions—False and True." With the sharp blade of a surgeon I cut to pieces what I thought were the false religions. These included Mohammedanism, Buddhism, Confucianism, Moslemism, Judaism, Christian Science, Spiritualism, Fundamentalism, Lodgism, Republicanism, Democracy and several others. Please note that I left out phrenology. It didn't leave much left for the true religion except my own brand of Christian liberalism and the word "Christian" really did not define that.

I was conscious that some of the congregation were injured by these sermons. But I didn't mind that. Didn't Jesus say: "You shall know the truth and the truth shall make you free." I had not yet learned that the truth oftentimes makes people mad, as well. Especially, the brand of truth which I was declaiming.

Next I started on limitations in human character. I preached on false Gods. These were pride, boastfulness, fear, wealth, social position and similar personal ideas. Like the average practitioner my skill grew with practice. I learned how to use the right adjective skillfully and to cut individual souls where they would feel the injury.

It was at this point that my phrenologist friend came into the picture. He stopped me one day as I was entering the church. "I have examined many heads in my day," he said. "I really would like to have a look at yours. I probably could not tell anything you do not know, but it would be an interesting study." Of course I was caught. I agreed.

His home was back among trees on a rising slope of ground. It was one of the huge affairs built in the latter part of the nineteenth century, probably fourteen or fifteen rooms. The front room, with the bay window, was his office. In this he had set up a used barber chair that had been secured somewhere. When the patient was reclining in the chair, his eyes naturally focused on the huge drawing of the human head divided into many sections. Each piece was numbered. He moved his deft fingers calmly over my skull, commenting as he went along. "Here," he said, "is the bump of secretiveness. Not very well developed. Probably few have confided in you to give it a chance to grow. This one here is acquisitiveness. Not large! You certainly are not living for money. This one I am rubbing now is the bump of cautiousness. Not much to that. You do not, as a rule, hesitate about acting or speaking. Caution is not a part of your nature. Here is self-esteem. Hm, hmm—

think well of yourself, I see . . . and this big bump back of your ear. Unusually well developed; never saw a more prominent one. It's what we call the bump of criticism. You like to criticize people and things and do it very well indeed. You get more fun out of destroying idols than building ideals. That is too bad, too. Come to think of it, I never heard of a man getting paid for just criticizing. Must be such jobs some place though. My professional advice to you is, that if you ever get a chance to get paid for dishing out criticism, by all means dish it out. You will make a fortune. But, until such an offer comes along, better try not to over-develop this bump. It is more apt to cause you trouble than joy." I went from that old barber's chair that day a sad man.

This strange old man had placed his finger on my professional and spiritual weakness. I had been overdoing the "criticizing" business. That bump had developed too rapidly for my years. But I was still puzzled as to the real value of phrenology.

And I still do not know. The interview had a deep influence on my life. I decided never to criticize merely for sake of smartness. I became convinced that it is better to help people to get on than to tell them how to get off. The minister's task is to take mankind as he finds it and try to make it better. Perhaps I have now gone too far in the other direction. Some of my minister friends think so, when I refuse to go with them on their reforming expeditions.

Did that phrenologist really have something on the ball? I knew that the analysis was correct. But how did this eccentric old man get so close to my real character? I still don't know, but I saw something a few days after my visit which did create some suspicion. I stopped in to see one of my officials in his store. I could see him through the glass office partition visiting with our phrenologist friend. He saw me, too. There was a slowing down in the conversation and as the old phrenologist left, I saw him press some money in his hand. I heard no sound of speech, but I did see the grocerman's lips move. I am quite sure he was saying: "I think that you did a good job. You may have helped to shape a real preacher."

So I am still wondering.

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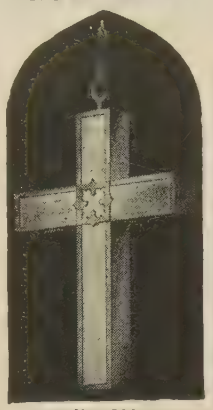

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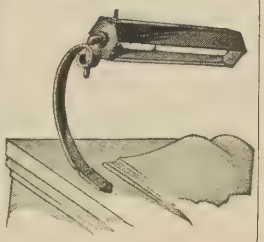

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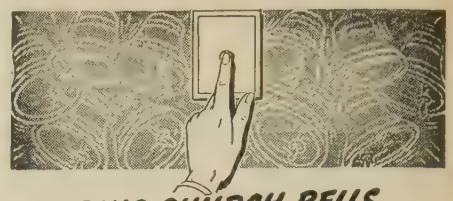

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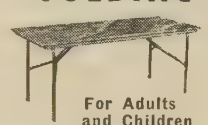

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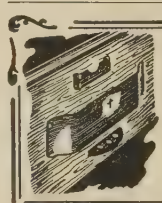

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They Say-What Say They? Let Them Say

Editor, *Church Management:*

With great gusto I am taking time out to stammer my appreciation of your editorial: "The Growth of Church Bureaucracy." It is, at once, a bomb and a blessing. Protestantism is built upon the theory that the final authority rests with the people—"The Priesthood of Believers"—but year after year this theory, this basic assumption and doctrine is being surrendered to swivel-chair dictators. Give us more of this kind of protest.

Hobart D. McKeehan,
Huntingdon, Pennsylvania

* * *

Editor, *Church Management:*

Your editorial: "The Growth of Church Bureaucracy," makes sense. I fear the super-church is bad for the local church.

Daniel A. Heinz,
Hess, Maryland

* * *

Editor, *Church Management:*

May I say a special Thank You for the editorial, "Growth of Church Bureaucracy." I have come to feel lately that my purpose as a pastor is not to preach the gospel but to raise more money for "causes."

W. Howard Lee
Saint Augustine, Florida

* * *

Editor, *Church Management:*

Please tell Robert Bond that the ministry as a life undertaking can be written off the list for young men when congregations add to their poor salaries a refusal to provide a home for him. He should know better.

George L. Harting,
Allentown, Pennsylvania

* * *

Editor, *Church Management:*

The December issue of *Church Management,* at least stirred up some reflections. Started to make a comment on your "either or" editorial on the Growth of Church Bureaucracy, got a bad reaction to the article, "They Shall Take Up Serpents," and then found myself shocked by "Shall We Abolish the Parsonage?" When I realize how much "screwballism" there is in our American Christianity I do not wonder that most of the population stays away . . . even though they be church members.

"They Shall Take Up Serpents." I am not sure that, as a woodsman, I would not rather take a chance on them than on some situations with which I have been called to deal. Not so spectacular I will grant but requiring one to "be as shrewd as serpents while remaining as harmless as doves.

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CHURCH ARCHITECTURAL GUILD TO MEET IN CHICAGO

Churchmen and architects who can plan to do so should try to attend the sessions and see the exhibits at the meeting of the Church Architectural Guild which will be held in Chicago Friday, Saturday and Sunday, January 25, 26 and 27, 1952. The meetings will be held in the Chicago Theological Seminary and adjacent buildings. The architectural exhibit will be on display at Woodlawn House on the campus of Chicago University. Already more architects are planning exhibits than have cooperated in any other meeting of the Guild.

Our information is that the meetings and the exhibits are open to churchmen without cost. In addition to the exhibit of church designs there will also be on display various church equipment.

Further explanation and a detailed program may be secured by writing the Church Architectural Guild of America, 27 East 39th Street, New York 16, New York.

AIR PILGRIMAGE TO THE HOLY LAND

Reverend Harriet-Louise H. Patterson, world traveler and author of many books including *Through the Mediteranean With My Bible* plans an air pilgrimage to the Holy Land for early autumn, 1952. Airplane travel reduces the time of travel giving one a much better opportunity to visit the interesting shrines of the Christian faith. The present itinerary includes Spain, Italy, Greece, Turkey, Egypt, Jordan, Israel, Switzerland, France and England.

Through several visits to the East, Miss Patterson has formed friendships in the various lands so she has entree to many places denied to the average tourist. Political conditions are changing fast. This pilgrimage will bring your thinking up to date.

The tour will leave in the latter part of August. If you are interested in learning more write Miss Patterson, care of *Church Management*.

A SOURCE FOR BULLETIN BOARD SERMONS

The Ashtabula Sign Company of Ashtabula, Ohio, found that the users of its bulletin boards were seeking source material for sentence sermons. To meet the demand C. Walter Sheldon, the manager assigned to Crabston Earl Goddard the task of compiling such a book. It is now available. Under twenty-two heads Dr. Goddard has placed 200 sentence sermons which are suitable for such bulletin boards.

They are concise, meaty and mind-catching. The price is $1.00. Two catchy slogans for one cent each. An order will reach the publisher at the address above.

RECORDS ON SEX INSTRUCTION

We are glad to commend the records on sex instruction which have been prepared by The Christophers, 18 East 48th Street, New York City. This organization so well and favorably known for its devotional leadership continues a splendid service in the preparation of the recordings. They are offered on both the long playing and the 78 rpm records. On the long playing the price is $4.00 per set. On the rpm, $6.00.

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It is not planned that the records be played by children for their own entertainment but rather under the instruction and guidance of parents and teachers. They are suitable for families of all faith.

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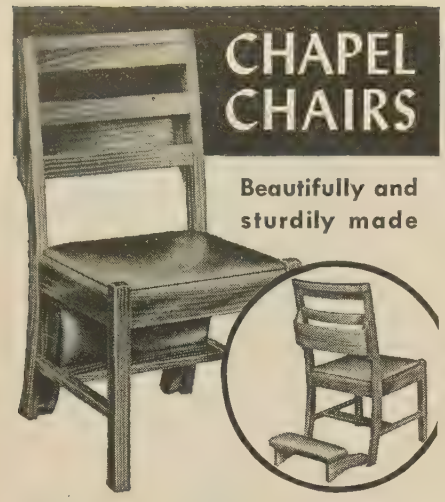

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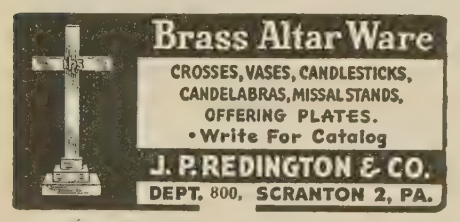

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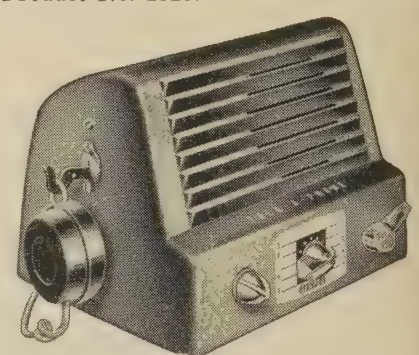

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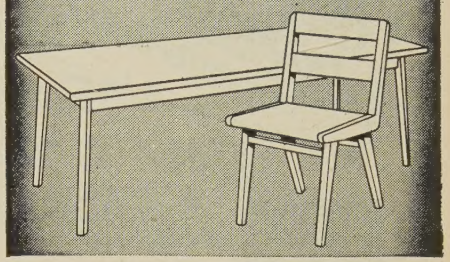

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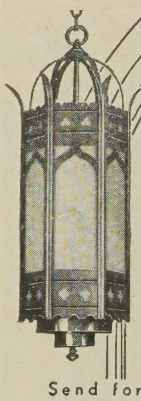

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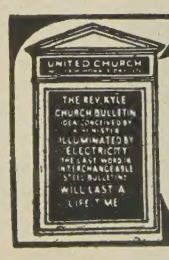

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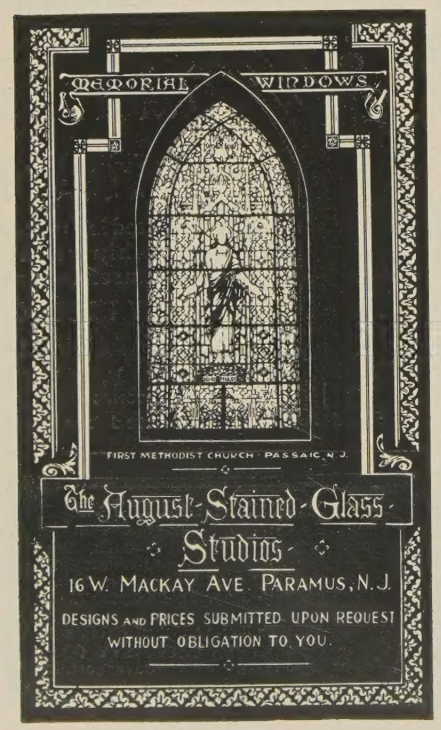
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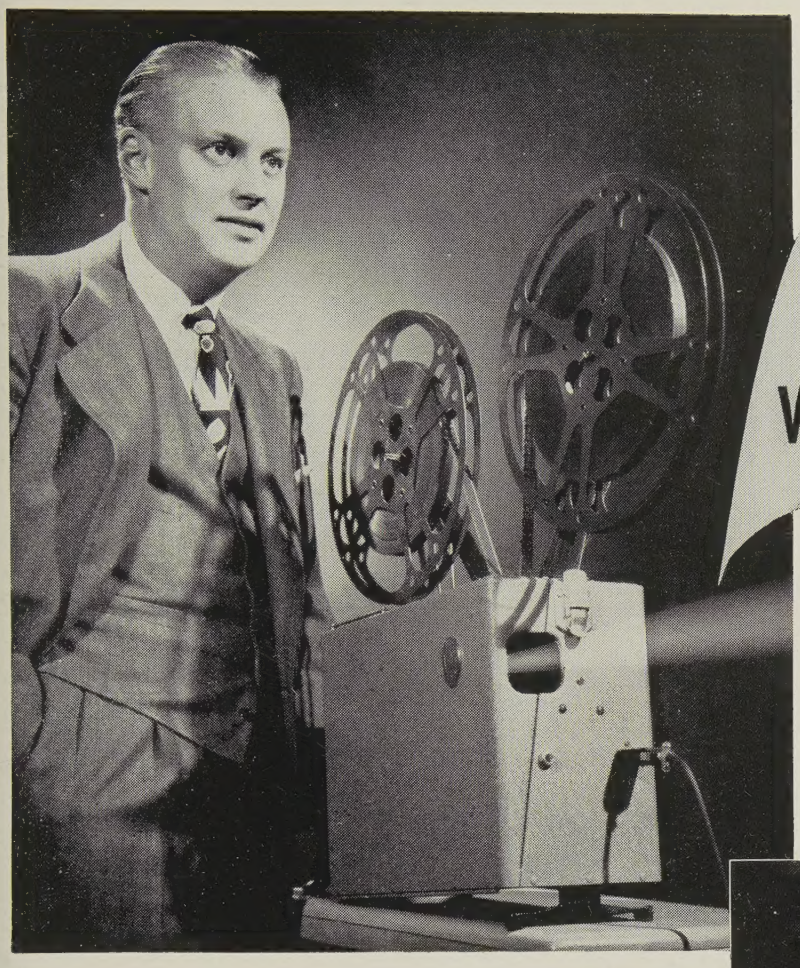

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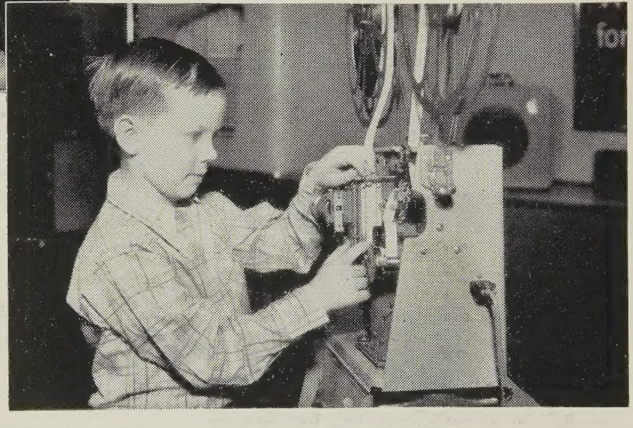

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160,000§	Francis Street Methodist	St. Joseph, Mo.	1,317
156,000§	St. John's Episcopal	Albuquerque, N. M.	1,143
156,000	Central Ave. Methodist	Albuquerque, N. M.	1,639
152,000§	St. Andrew's Episcopal	Tampa, Fla.	1,453
150,000	First Presbyterian	Anderson, S. C.	1,209
150,000†	First Presbyterian	Gainesville, Fla.	1,303
136,000	Faith (Congregational)	Springfield, Mass.	1,096
134,000	First Presbyterian	Cumberland, Md.	949
126,000	Eastwood Baptist	Houston, Tex.	926
111,000§	First Methodist	Niles, Ohio	686
105,000	Church of Christ	Webster City, Iowa	742
102,000	St. Mark's Episcopal	Casper, Wyo.	351
100,000†	Gardner Memorial Methodist	Little Rock, Ark.	980
94,000	Christ Evangelical Lutheran	Little Neck, N. Y.	441
87,000	St. Patrick's (Episcopal)	Washington, D. C.	469
86,000	St. John's Episcopal	Mobile, Ala.	495
64,000	Northminster United	Oshawa, Canada	350
58,000	St. Andrew's Presbyterian	Saskatoon, Canada	300

†Campaign in process §Annual budget in addition

We are equally proud of the many churches that have raised extra thousands of building fund dollars by using our voluntary advisory services which are available without cost or obligation. Do not hesitate to contact the nearest Wells Office for advice on your building fund plans and questions.

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